The
COMMONWEAL
A Weekly Review of Literature the Arts and Public Affairs
FOUNDED BY MICHAEL WILLIAMS

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Week by Week

VERY seldom is New York City gathered together into a community; still less frequently into something that seems a Christian community. At Christmas time there is an intimacy and good cheer among New Yorkers, but it is too complex, too worldly and secular to create more than a spirit resembling and attached to Christian community. During Holy Week and Easter particularly, perhaps on Holy Thursday afternoon and night, when crowds walk together from church, outdoors and along the streets to church, New York appears almost a religious city Now the death of Cardinal Hayes has been one of those seldom things that brings the metropolis to a communal sense, and the occasion has been of the most complete and religious simplicity. This very fact is the most fitting possible tribute to the Archbishop of the city.

Death and the Cardinal

THE MASSES of people who thronged the cathedral until almost midnight for five days, moving in and past the bier in a cue which, at least four abreast, reached four or five blocks winding from the portal, require an explanation. Different estimates of the number who paid this homage range from 350,000 to 500,000. Why were they there, and what effect did it have that they were there? There were uncounted personal elements in this death and in these ceremonies. There was the character of Cardinal Hayes, truly eulogized by Archbishop Rummel, and the personal relationship this created with the individuals of the archdiocese. There was a combination of personal motives—impelling so many people to spend hours progressing past his body—which no one could chart and weigh. Most important and most fitting has surely been the public and objective lesson of the Cardinal Archbishop's death. His death—and death—was not a fantastic and unthinkable thing, a thing of individual and personal responsibility and importance, a matter of despair privately endured by friends who lived. The teaching of the Church on death was presented with enormous emphasis publicly, effectively, liturgically; and that is not frequently accomplished during this generation.

The Shutout of the Purge

HAVE the recent primaries really demonstrated, as the papers would have us believe, that the President has suddenly lost his political acumen, his remarkable batting eye? A more realistic explanation of his apparent loss of prestige is that Mr. Roosevelt knew that the local pitchers in South Carolina, Maryland, Georgia et al. would be too much for him all along. This leads to the question why he stepped up to the plate at all, and with such unbecoming gestures as last-minute promises of extensive public works. Maybe this byplay is merely another preliminary to a new Rooseveltian drive against obstructing reactionaries. What is unfortunate is that the President and his opponents persist in confusing two comparatively unrelated aspects of the administration's program, its social ideals on the one hand, and the trend toward increasingly "efficient" centralized power in Washington on the other. Mr. Roosevelt continues to excoriate opponents of his political methods as enemies of a better social system, while Republicans and independent Democrats combat the administration's reform-recovery measures and the potent New Deal political machine all in a lump. These two elements must be disassociated. "Must legislation" secured through the dispensing of federal jobs and public moneys is questionable at best. But useful opposition to the AAA and other New Deal measures has to develop around the social deficiencies of the

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measures themselves and lead to a constructive program to replace them.

Exaggerated Nationalism

ON SEPTEMBER 6 at Castel Gandolfo the Holy Father, speaking to a group of Italian Catholic Action teachers, made a little more precise the meaning of some of his recent statements, which have been interpreted as applying to the recent Italian anti-Semitic policy. There can be little question of the attitude of the Vatican on the matter; the *Osservatore Romano* has repeatedly stated its views and has even attributed some of them to the Pope. But His Holiness evidently had a broader question in mind when he made his speech on exaggerated nationalism. His remarks on the subject to the Catholic Action teachers are quoted as follows in the New York *Times*: "Recently many statements have been atrtibuted even to us on the race question, whereas we have spoken only about exaggerated nationalism, about that nationalism, in other words, which does not unite nations but arms them one against the other. We have spoken about this nationalism especially with reference to missions and we have asked missionaries to beware of it. We have also the duty and courage to add that it is a plague and the cause of missionary sterility." What the Pope particularly had in mind was the effects of nationalism in colonies, and he made it clear that he had not only Italian colonies in mind in his solicitude for colonial populations. "If one does not go into colonies to civilize one goes merely to exploit." There is little question that the Holy See can view only with disapproval any form of violent racism. And yet exaggerated nationalism, both between the nations and in their own colonial policies, is today a larger evil, which is likely somewhat to escape our attention because it is so obvious and so much taken for granted.

Thoughts on Rebellion

THE GROUP called Women's Rebellion, which has been opposing the Roosevelt program for the past several months, has created a good deal of colorful news. Not the least colorful is engendered by their current move to bar relief recipients from the polls, on the charge that all such are paupers. There have been ringing voices raised in repudiation of this charge in New Jersey (the focus of Rebellion's immediate efforts, it being one of the states which automatically disfranchise the pauper class)—Republican voices at that, which is significant in view of the anti-New Deal cast of the agitators. The President himself has used the charge as a springboard for criticism of the whole principle of the poll tax, contriving to get in a side-swipe at Virginia (the state of Senator Glass, who helped frame its Constitution) as a melancholy example. Senator Glass has naturally replied, in terms which merit a whole paragraph to themselves, did we but have it.

BUT WE hope that neither the "pauper" issue itself, nor the separate and important poll-tax controversey, will obscure the real significance of the incident. Of course relief recipients as such are not paupers; they are, as the replies have very properly run, self-respecting citizens hit by a disaster over which they have no control. So far Women's Rebellion are wrong—they have chosen an unworthy weapon in their quarrel with the President. But they are not wrong in feeling that the whole relief situation is abnormal and frightening; and especially they are not wrong in pointing out that, when politics enters relief, votes are not free. The case is not simply that relief must be given—nor even that the most expensive form of relief, work relief, is the most acceptable to the democratic conscience. The case is that such incredible sums must be spent in executing these plain and honorable propositions that they upset every healthy balance in the nation: economic, political, moral, social; they create a whole world of disorder, and go on increasing it. Finally, and chiefly, the case is that these truths are not the bases of common caution, united action, but of bitter division, political and personal; and that those in charge too often look to justifying and reinforcing their own stand (we say nothing here of their alleged corrupt abuse of power), rather than to balancing and qualifying it by common counsel.

Deserts Are Still Marching

THE AMERICAN farmer these days is anxiously scanning market reports and looking to Washington for further price-raising devices. At the moment he is not concerned especially about his winter food and feed supply. Yet he would do well to secure and study "Soils and Men," the 1938 yearbook of the Department of Agriculture, a report which estimates that a wasteland of 253,000,000 acres, or 61 percent of the country's entire cropland, is now in process of formation. It is remarkable how much of this destruction, as many of our farm difficulties, is due to the prevalence of the cash crop idea. It is paramount in the economic pressure of farm tenancy and the needs for funds to meet mortgages and taxes. And the remedies advocated include a number of measures which might be utilized to build up a far more diversified and stabilized agricultural economy. Among these are the planting of woodlands, the efficient use of manure, crop rotation, and the shifting of the tax base from acreage to income. One of the most constructive suggestions is the enactment of state

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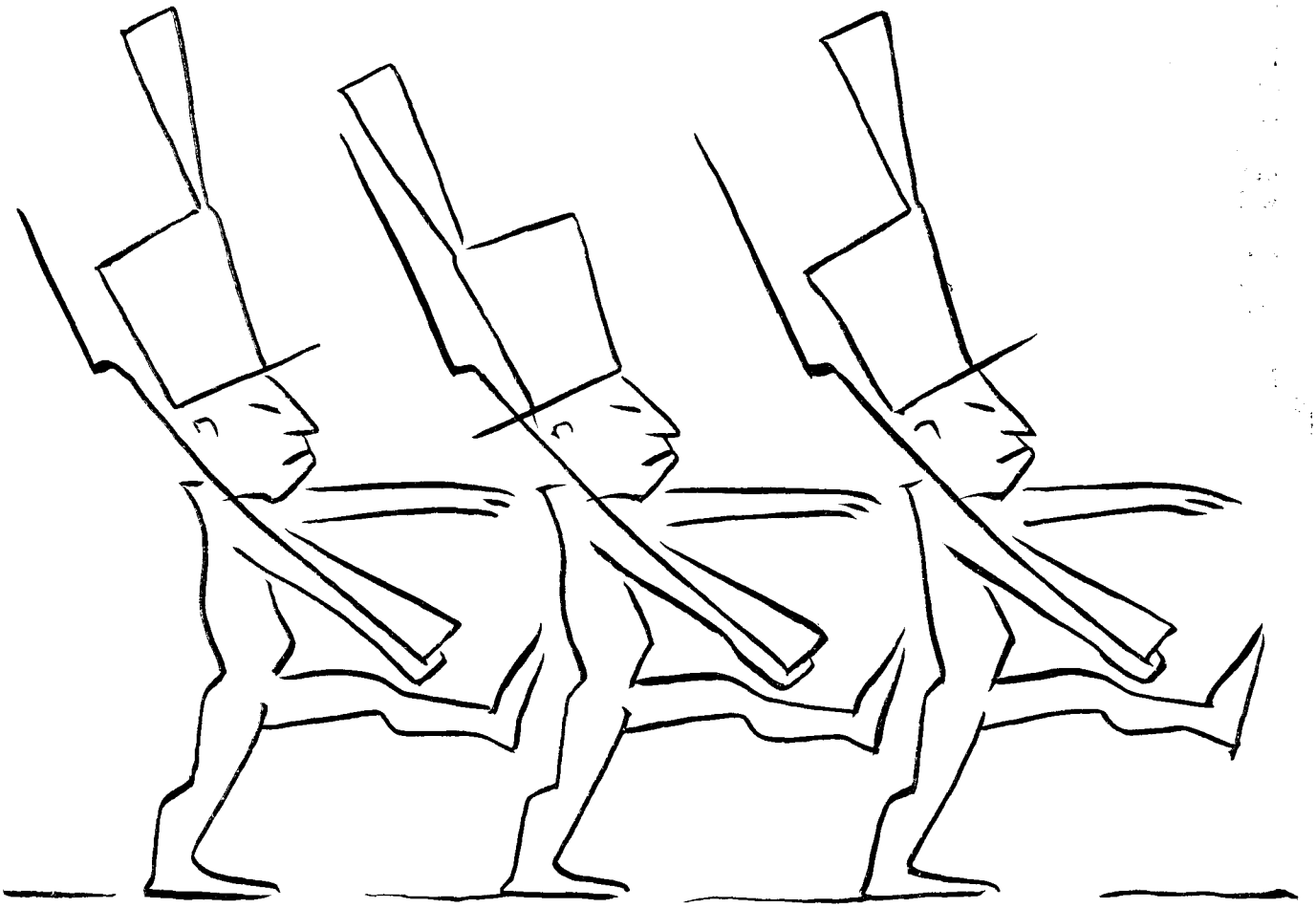

The Progress of Individualism

tenancy laws providing for five-year leases and compensation to the departing tenant for every improvement he makes. The chief general remedy is a truly American panacea, education, but its main purpose is to develop the traditional individualism of the American farmer into an enlightened social consciousness. This would seem to have broader implications than Secretary Wallace's unanswerable contention that "no man has the right to destroy soil even if he does own it in fee simple"; it might even lead to a wider realization that the basis for calculating a farmer's prosperity should no longer be cash income but his income in goods for his own family's consumption.

An American Catholic Daily

THE SEPTEMBER 9 issue of the *New World*, official newspaper of the Archdiocese of Chicago and the Province of Illinois, makes an announcement which will come as a welcome surprise to American Catholics—that it has formulated plans, which it hopes to be able to put into execution late in 1939 or early in 1940, for a daily edition. For many years there has been talk of the necessity of establishing a strong Catholic daily newspaper, and there has pretty uniformly been discouragement of the idea from professionals, encouragement for the idea from the general Catholic public. Of course for some years there has been in existence a Catholic daily, the *Tribune* of Dubuque, Iowa. One must pay tribute to the real devotion and sacrifice which have made the *Tribune* possible. For this it deserves credit and praise and thanks for leading the way. Yet it would be misrepresenting the truth to pretend that this daily fills the need which has been felt and which the *New World* recognizes in its announcement. The Dubuque paper has in substance been a daily edition of the usual diocesan weekly, with national, local and sports news thrown in. Undoubtedly these limitations have been inevitable. The best intentions cannot make of Dubuque a metropolitan center nor supply the financial needs of a modern daily paper—subscriptions to press services, reportorial staff, high quality of mechanical production. All of these elements are present in Chicago. The *New World* has for some years distinguished itself as a

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progressive weekly, from an editorial and news-gathering point of view as well as from the point of view of increasing circulation and advertising revenue and of operating on a sound business basis. Its announcement, inviting comment and criticism from all interested persons, is admirably cautious and conscious of the difficulties involved. One can only hope that its plans will be carried out. The past record of the *New World* augurs well for their success.

Mexican Conferences

THE LATIN-AMERICAN labor conference and the International Congress against War and Fascism recently held in Mexico City were most interesting and most confusing. The first thing they showed is the difficulty of the Communist party line of the "united front." The united front was designed to rally whole nations from center leftward in unified, national movements against Germany and Italy and in protection of the Soviet Union. The line has been carried on without clear abandonment of the further purpose of proletarian revolution. Activity to bring proletarian revolutions breaks up the internal unity, the united front of nations in the face of Germany and Italy. The united front line is a difficult one to hew. With the coming of Prime Minister Chamberlain, the Soviet Union showed it was getting rather disillusioned with the effort. These Mexican conferences displayed a strong tendency among the delegates, whatever the politics, to junk united front efforts in favor of international proletarian, and to a certain extent revolutionary, unity against capitalism in general, although specifically against the fascist states. This is not utilizing national unities to fight fascism. No specifically Leninist revolutionary speeches were reported from the conferences. but there did seem a tendency to change toward his revolutionary bolshevik principles. Now it seems impossible to condemn a man in the labor movement to some sort or another of ostracism because he "seems" to be a communist or a "fellow traveler" of the Communist party. One should oppose actions and proposals and theories which are bad and which—in so many but by no means all cases—are advanced by people because they are communists or fellow travelers and, naturally, one opposes the placement in power of the advocates of these things. John L. Lewis was very careful in Mexico. He emphasized he was there in a "purely personal capacity," and insisted that his total interest was in the development of "virile unionism," a thing everyone should want. The company Mr. Lewis kept in Mexico was, however, disturbingly indefinite. His position, like that of the whole group, is most ambiguous. What relation has virile unionism to capitalism, to revolutionary communism, to Fabian socialism, or to some other and better reform of the present order? What does virile unionism want to do with Russia, with Italy, with Germany—with the United States? Can't we take our whiskers off and tell what we all mean by twentieth-century Americanism?

The Flight of the Minister

FOLLOWING the European situation at weekly intervals is a futile task during this equinoctial season. By the time this paragraph is printed there may be war in the Sudeten regions, where at writing there are only bloody riots. Mr. Chamberlain's air ride, however, should prevent it for a day or two, and all things considered, it does not seem likely for months. In his unbearable speech at Nuremburg, Hitler himself said that his western forts will not be finished before winter. The Reich has already obtained everything even an Aryan nation should expect in one year. Austria is Germany; the Sudetens seem effectively separated from the rest of their country, either completely, via a plebiscite, or de facto, via a compromising cantonal autonomy. The Czech's magnificent mountain barrier is crumbling before the blasts of diplomacy. England and France have reversed their decision that direct negotiations of the great powers could not be thought of to settle the issue. The visit of the head of the British Empire can surely be utilized to save the Hitlerian prestige. And now "the self-determination of peoples" will undoubtedly find a new integration in political thought. The Czechoslovakians certainly know now that a state must be more than a racial or language groupment. If Czechoslovakia agreed to a plebiscite, provided similar ones are held in the minority regions of the rest of Europe—the Tyrol, the Polish Corridor, Rumania, Jugoslavia, etc., etc.—there would be a veritable wave of new thought on self-determination. And the Czechs, struggling with constitutions and martial law, to quiet the Germans within their borders, must be repeating with more than ordinary sincerity the Prayer of Saint Augustine: "If thou spare us we correct not our ways, if thou punish we cannot endure it."

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The South and Railroad Rates

By EDWARD S. LYNCH

WHETHER or not "the South presents right now the nation's number one economic problem," as President Roosevelt has recently declared, none will question the fact that the South has long been faced with a number of very serious problems, which still remain to be solved. The National Emergency Council, in a report to the President of the United States on the economic conditions of the South—a report prepared by an advisory committee composed exclusively of Southerners—listed as the chief causes of the economic distress and backwardness of the South: absentee ownership, relatively high capital costs, undiversified agriculture, the industrial tariff, and interterritorial railroad freight rate differentials prejudicial to the South.

For years, it has been contended by Southern interests that the economic development of the states south of the Ohio and Potomac Rivers was unduly retarded by railroad freight charges within the South and between that section and the more densely populated and wealthier North, higher than those prevailing within the latter area. The most recent manifestation of this contention is the petition, filed May 26, 1937, with the Interstate Commerce Commision, by the governors of eight southern states (Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North and South Carolina, and Tennessee) for a reduction of railroad rates on class and commodity freight, from the South to the North.

Some knowledge of the railroad freight rate structures prevailing in the United States is requisite to an appreciation of the complaint of the Southern governors. It is also essential to a determination of the justification of their petition.

Railroad freight rates are quoted according to one or the other of two bases: the specific commodity in question, or the class of goods in which the specific commodity is included. To be more specific, in each of the three classification districts (to be described below) there is in effect what is known as a freight classification, by virtue of which commodities are separated into several categories called classes. All those goods placed in a particular class are charged the same rate for transportation between the same points. They are classified together, presumably, because they are similar from a transportation point of view. The rates quoted on the several classes into which goods are grouped for rate-making purposes are, in their turn, related to one another—the rate on each class bearing a definite percentage relationship to the rate on the base group, commonly designated as the first class. Commodity rates, on the other hand, are quoted directly on the particular goods, individually, rather than indirectly and collectively as in the case of class rates. They are generally regarded as exceptions to the class rates. In truth, however, the latter should be looked upon as exceptional to the former, inasmuch as by far the greater percentage of tonnage in each rate territory moves on commodity rates.

The entire United States is divided into three major sections for railroad freight rate-making purposes. (1) Western Classification Territory includes all that part of the United States west of a line drawn from the mouth of the Mississippi River to the mouth of the Illinois River, thence through Joliet and Streator, Illinois, to Chicago, Illinois, and from there along the western boundary of the southern peninsula of Michigan to the Canadian border. (2) Official Classification Territory is that part of the United States east of western territory and north of a line drawn along the Ohio River, on the west, to Kenova, West Virginia, thence in a southeasterly direction through Huntington, West Virginia, Lynchburg, Virginia, to Norfolk, Virginia. (3) Finally, Southern Classification Territory comprehends the remainder of the United States. It includes Alabama, Florida, Georgia, Kentucky, Mississippi, North and South Carolina, Tennessee, the southern part of Virginia, and the southeastern tip of Louisiana.

The division of the country into these broad regions dates from the 1880's. To some extent, the divisions have a logical basis in topography—the broad Mississippi and the Illinois Rivers separating the Western Classification District from the other two, for example. The boundary between the Eastern and the Southern districts, however, is largely artificial. No significant geographical difference can be found between the two territories, east of the Ohio River. The boundary there has, in fact, shifted from time to time. Even the Ohio River is to be regarded rather as a convenient excuse than as an economic justification for the separation of the two territories.

Within each classification territory, the number of classes into which commodities are divided and the percentage relationships of the various classes to one another are uniform. There is no such uniformity among the three regions. Within each of these divisions, also, both class and commodity freight rates are constructed according to the same general principles. Each of the three territories, however, is looked upon as a distinct

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unit having transportation characteristics differing from those obtaining in the other two. Accordingly, specific rates differ greatly from one region to another. In part, these differences result from variations in the transportation characteristics of the three regions. In very large measure, however, they reflect past conditions that no longer obtain. And, in probably still larger measure, they bear witness to the fallibility of the human intellect when dealing with economic problems as broad as those entailed in railroad rate making.

The Southern governors and Southern interests, generally, are demanding that the Interstate Commerce Commission establish rates on railroad traffic moving from the South to the North on the same basis as that prevailing within Official Classification Territory. More precisely, they request that rates between points in the South and Official territory be no higher than those between points the same distance apart in the latter territory.

The present adjustment between railroad rates in Southern and Official territories is in large measure the outcome of reports and findings made by the Interstate Commerce Commission after comprehensive territorial and interterritorial rate investigations extending over the six-year period, 1924 to 1930. The so-called Southern Class-Rate Investigation, hearings on which were opened in 1924 and concluded in 1927, related, with minor exceptions, solely to class rates within Southern territory and between the latter and Official territory. The so-called Eastern Class-Rate Investigation commenced in 1929 and concluded in 1931, dealt with class rates within Official Classification Territory. In neither case were carload commodity rates brought under survey.

As a result of these cases, maximum first class rates were prescribed, which were approximately 28 percent higher in Southern than in Official territory—the differential being even larger in the case of some of the lower classes. The rates between the South and the North were made somewhat lower than those prescribed within the former, but are nevertheless considerably higher than those within the latter, being based on the Southern classification and scale of rates. If the total traffic, that moving on commodity rates as well as that moving on class rates, in Official and Southern territories be considered, the difference in transportation rates as between the two territories is not nearly so striking. As the Commission, itself, has said, the difference in the levels of *class* rates in the two regions is "purely fortuitous and should not be regarded as an index of comparative general rate levels . . . as between the various territories. . . : Judged alone by the class rates which exist in other parts of the country, a considerably higher scale would be warranted."

The bulk of railroad traffic moves, as has been indicated above, not on class rates, but on commodity rates. This is true to a much greater extent of the region below the Ohio and Potomac Rivers than is the case with traffic between points north of those rivers. In the only authoritative study made on the matter, it was found that, in 1924, class-rate traffic from the North to the South was approximately ten times as great as that in the reverse direction—this, despite the fact that the total traffic from the South to the North is approximately three times that from the North to the South. In addition, commodity rates within the South and between the South and the North are apparently less (though this is a matter that deserves further study), on the average, than those within the latter territory.

As a result, these commodity-rate differentials offset, in large measure, the class-rate differentials favorable to the North. In 1932, in fact, the average ton-mile revenue of carriers operating within Southern territory was exactly the same as that received by roads in Official Classification Territory. And, in 1936, the most recent year for which statistics are available, the average ton-mile receipts of Southern carriers were actually less than those of Official territory roads. Even if New England be excluded from the figures for the latter area, the differential in favor of Official territory over Southern territory is less than 1 percent. Finally, on interline traffic, including traffic between Southern and Official territories, the rate level on Southern goods is approximately 4 percent less than on Northern goods.

It is an elementary principle of economics that price discrimination exists only when price differentials fail to reflect corresponding differentials in costs, or when prices are the same, while costs differ. Knowledge of railroad transportation costs is fragmentary. It is generally assumed, however, that carrier costs south of the Ohio and Potomac Rivers exceed those prevailing north thereof. The Commission has time and again repeated the cliché that transportation conditions in Southern territory are less favorable than those in Official Classification Territory—this, despite the fact that it has never made an investigation into the total railroad costs of the two regions, and with absolute disregard for studies made by its own Bureau of Statistics indicating that unit *operating* costs in the South are significantly lower than those in the North. The most exhaustive survey of railroad freight costs yet undertaken is that made by the Federal Coordinator of Transportation in 1934. The results of that study, though subject to some question, are nevertheless highly significant. Railroad operating costs in the South were found to be considerably less than

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those in the North. Even if capital charges be included (as they should be), ton-mile costs in the South are found to be no greater than those in the North.

Apparently, a considerable amount of ignorance and confusion exists among representatives of Northern and Southern interests, among railroad officials and shippers, and even within the Interstate Commerce Commission. Railroad rates are not, in general, very much higher on Southern products than on those produced in the Northeast. Nor, on the other hand, are railroad costs very much, if at all, greater, as is generally supposed, in the South than in the latter region.

Is there then no basis to the petition of the Southern governors to the Interstate Commerce Commission? To this writer, it seems that the answer, as is true of so many questions, is "Yes and No": "Yes," with regard to specific commodities; "No," in so far as rates in general, from the South to the North, are concerned.

In the study of the Federal Coordinator above referred to, data were presented showing, for the railroads of the three classification districts, the average ton-mile revenues on various kinds of commodities. The figures are quite revealing. Of 180 major and minor commodity groups, the average ton-mile revenues on 89 were greater in Official Classification Territory than on Southern lines and the reverse was true in 87 others; on 4, the figures were the same. For the most part, average ton-mile revenues on manufactured goods are higher in the South and from the South to the North than in the latter area. In some cases the differentials between the two regions are extreme. For example, the average ton-mile revenues on paperboard in the South were found to be more than four times as great as those in the North. On a number of other manufactured products, the differentials, though not so extreme, nevertheless greatly favor Northern interests. On unfinished and semi-processed goods, on the other hand, the situation is just the reverse, Southern rates being much lower than those in the North.

To date, no thoroughgoing adjustment of the railroad rate structure on the basis of scientifically determined costs has been attempted in this country—nor anywhere else, in fact. It is a fact, however, that no student of transportation is satisfied with the present situation with respect to rate relationships. The Federal Coordinator of Transportation suggested that inasmuch as 40 percent of all freight traffic, measured by revenue, moves between classification districts, there is no longer any justification, if, indeed, there ever was one, for maintaining three separate classifications.

In the writer's opinion, however, the change must be of a more drastic sort. No piecemeal treatment of railroad rate relations such as will be made in the present case before the Commission will provide an adequate solution to the problem. In some respects, the complaint of the Southern interests may be said to be with other Southern shippers—those benefiting by what are probably unduly low rates from the rail carriers—rather than with those in Official territory. Only through an extensive analysis of rail transportation costs in the several sections of the country—indeed, over the individual railroads of the country—will data be obtained on the basis of which railroad rates may scientifically be constructed. Until such a study is made, conclusions with regard to the justification of railroad rates, individually or as a whole, can only be tentative. As the Examiner for the Interstate Commerce Commission, conducting hearings last year on proposed rate divisions between railroads in Southern and Official territories, said, there is "need for more light on the troublesome question of comparative transportation costs in Official and Southern territories if for no other reason than to put an end to much foolish discussion of the question."

The question of interterritorial rates between the South and the North is much more than a railroad problem. Basically, economic activities are transportation oriented. That is, the fundamental determinant of the location of most economic activities is the cost of transportation—of materials to the locus of production and of final product to the various consuming areas. The present rate adjustment discourages, perhaps unduly, the location of manufacturing plants in the South. It encourages, perhaps unduly, the production of semi-processed and unfinished goods in that region. A rational distribution of economic activities throughout the country would involve the location of each where the special production costs entailed by it were a minimum. To such a rational distribution of economic activities, a scientifically constructed railroad rate structure is essential.

In concluding, the writer would caution that any widespread changes in railroad rates which may be found economically desirable, be made gradually. Although economists have in recent years been giving a greater amount of recognition to the short-run effects of various economic policies, atavistic influences are to be noted in far too many of their conclusions. In far too many cases, they emphasize the long-run effects of economic policies to the absolute neglect of their short-run effects. No economic change is desirable, however great the annual gain derived after a period of transition (which may be very long), if the present discounted value of such gains is less than the present discounted value of the transitional losses incurred. Both from an ethical and from a purely economic point of view, the slowing down of economic change would seem desirable.

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A Catholic Progressive School

By FRANCES G. SWEENEY

THE PAROCHIAL school is ever the ready target for attack of those who feel that its existence is a detriment to the development of a democratic state. Why, ask these critics, cannot religion be taught to children in a few hours a week? The raising of this issue invariably grows out of the interpretation of religious training as a thing apart from a philosophy of life. Secular education has moved ahead in trying to meet the needs of the "whole child" but by necessity, if not always by choice, the spiritual part of this "whole" is missing.

Catholic schools themselves have not always seen the great possibilities that lay before them. The very word "progressive" brings up to them visions of undisciplined children, no course of study, and general chaos. Quite true all reform movements have a "lunatic fringe." If Catholics could but see that the philosophy of life which they possess has inherent within it the highest goal of education, namely, the harmonious development of the physical, intellectual, volitional and spiritual powers of the individual, there would be no quarrel with those educators who make a plea for the education of the "whole child."

Recently a Catholic parochial school that is attempting to incorporate the best of the "old" with the best of the "new" in education has come into existence. Corpus Christi Parish School at 121st Street and Broadway, New York City, opened its doors two years ago. Over 500 boys and girls are now being instructed there by a staff of nineteen Sisters of St. Dominic, Congregation of the Holy Rosary, whose mother house is at Sinsinawa, Wisconsin. The members of this teaching group have been trained in colleges in various sections of the United States. This diversity in the cultural backgrounds of the teachers has provided richness of experience as well as breadth of outlook for the educational procedures adopted.

The school is in a fine new building which also contains the church, a large auditorium, a convent for the Sisters, and a roof playground for the children. Tables and chairs replace the old-fashioned desks. Every room is different, having its own individuality and equipment suitable for the particular needs of the age group for which it is intended. These groups range from kindergarten through the eighth grade, approximately an age span from five to fourteen years. In addition to the special classrooms there are a school library and a school store.

The central library is recognized as a very important asset in carrying on the work of the school. It is supplemented by classroom libraries containing books, pamphlets, clippings, pictures and periodicals. As the school is only two years old, the library is still in its infancy, but its start has been auspicious and at the close of the last school year the total number of volumes, including those kept in the classrooms, was 1,600. One group of the seventh graders under the direction of their teacher, a Sister trained in library science, has been in charge. In the initial work of organization the children were also helped by one of the librarians from a neighborhood library. Children of every age group use the library freely for reference work as well as for recreational reading.

But no matter how well equipped a school may be, the fundamentally important aspect of education is the relationship between teacher and pupil. If one could accompany a five-year-old as he climbs the stairs on Monday morning and enters the large, sunny kindergarten room with its fireplace, canary, plants and the dwelling that the hands of thirty struggling children have built of boxes, he would begin to see how education may be life to a little boy. Or one might observe a sixth grader hard at work on the school newspaper, or an eighth grader puzzling over problems presented by the school community for which the Student Council must find a solution.

The curriculum of the school takes into consideration all the subject-matter of the traditional school, but recognizes these categories for what they are, namely, convenient classifications of materials upon which to draw in dealing with problems. Their real value to the child rests in his ability to see their bearing on the problems he is trying to solve.

In order to clarify this point it would be helpful if we could step into one of the classrooms, say the fifth grade, and listen to a discussion. The class has been considering the problem of how various means of transportation affect life today. After days of studying and discussing the aspects of the problem that are comprehensible to a fifth grader the time has come to summarize the findings. Some members of the group are giving illustrations of how inventions have aided the development of transportation; a few are pointing out changes in modes of life in the city and the country as a result of improved transportation facilities; and others are illustrating the effect on the intercommunication of ideas. The discussion turns to the spread of religion due to the uses of modern means of transportation in reaching outlying areas, and before the close of the period the

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commercial and necessarily the international aspects of improved means of transportation come in for consideration. If one cared to dissect what one had listened to one would find that elementary sociology, economics, science, history and geography had all entered into the picture and played a part in furnishing the data used in the discussion. Naturally a great deal of reading had been done, both oral and written English had been necessary for the communication of ideas, and all the children had had practise in organizing and presenting material relating to the subject.

This discussion represents but one aspect of the day's work. Later in the day these same boys and girls may be seen hard at work in the school bank. New accounts are being opened, withdrawals made, checks cleared, savings accounts balanced, and monthly statements issued.

The day has its lighter moments when the time comes for singing or playing musical instruments, studying nature, painting, modeling with clay, reading for pleasure. Then, too, the day has its darker moments when every fifth grader must struggle with his spelling list, practise his penmanship, try to improve his arithmetic, and learn to read more effectively. The difference between these labors and those of the traditional school lies in the fact that the source of the words studied, the problems drilled upon and the reading practised lies in the related activities the children are carrying on. The boys and girls see the need for what they are doing.

Then there is the most important part of Catholic education, religious training. The fifth graders study the life of our Lord directly from the New Testament, and emphasis is placed upon a study of the Missal. In the singing of high Mass "the children unite their voices in the universal plea for mercy in the Kyrie, in the prayers for praise and adoration in the Gloria and Sanctus, and they learn to ask for the supreme gift of peace in the Agnus Dei." The practical application of Christian doctrine to everyday life is the touchstone of the school's philosophy.

By no means all of the work of the children takes place within the school's walls. Almost any day of the week one of the Sisters may be seen escorting thirty or thirty-five children down the street to explore a bit of the natural environment, to visit a fire-house, a grocery store, or museums.

From the standpoint of the basic curriculum the school does not differ radically from other schools. Due attention is paid to the "fundamentals" and there is recognition of the fact that education has as one of its basic aims the transmission of the best of the cultural heritage of the past to the young generation. However, while retaining this socially significant material in the course of study the school has enriched and widened the content through the use of a variety of experiences, and recognizes the need for looking *forward* rather than *backward*. More attention is given to the study of current social and economic conditions than in the average school program. This is particularly true in the upper grades.

The realities of the situation are being faced by examining what the children do outside of school and then attempting to help them do desirable things better, or substitute other lines of activity for undesirable ones. There is greater emphasis on the natural sciences and also on the arts than is to be found in the program of the traditional school. The teachers do not regard the course of study as a finished piece of work for they know that from time to time there will be need of revision in the light of experimentation with the materials.

The school is attempting to evaluate its procedures by objective standards. In every grade statistics are available showing progress that can be measured by means of standardized tests. For the purpose of illustration one may examine the record of the sixth grade for the year 1936-1937. In November the "Modern School Achievement Test" showed the class to be above the median for the grade in reading comprehension, reading speed, and spelling. In arithmetical reasoning, arithmetical computation, and language usage the medians were below that of the grade. In May the total achievement median had risen from 6.2 to 6.8 and the only median below the grade level was that of arithmetical reasoning, and that had risen from 5.7 to 6.1. The most spectacular rise was in language usage, where the median rose from 5.4 to 7.1.

In addition to the aforementioned tests, case records of children and diaries of teachers shed a great deal of light on what is being accomplished. It is true that these are more subjective, but every school that thinks in terms of the "whole child" recognizes the importance of many intangibles that do not lend themselves to accurate measurement. But the chance comment of a child, a piece of work that he does, the books that he reads voluntarily, and his actions in the group when he is not conscious of being observed, all furnish valuable data.

Then, in common with all schools, secular or religious, one very important problem has to be faced, the wide range of individual differences in every class. In a very large school homogeneous grouping is possible although the procedure is not without its drawbacks. In the small school where no rigid policy in the selection of students is employed every group of children is likely to show a wide range of ability. Obviously in such situations not every child can be expected to jump the same intellectual hurdles, but that is exactly what many schools require and of course the casualties are many.

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Corpus Christi School is following two lines of attack in the hope of meeting this situation, at least partially. In the first place a variety of reading materials of different levels of difficulty rather than a single text is provided. The poor reader finds it possible to read the easier books while the better reader is challenged by the more difficult ones. Each child is encouraged to improve his skill and a record of his achievement is kept. He competes with himself, not with the person who started out several laps ahead of him. Not all children reach the same goal, nor are they expected to do so. In the second place, many different types of activity are provided and every child participates according to his ability and special aptitudes. The "new" education recognizes that the child must succeed in social situations as well as in academic pursuits.

The school does not claim to have fully solved the problem of meeting individual differences, but it has evidence of progress not only in the changed attitudes of many children toward school work but in the small number of retardations.

A very close tie is being built up between the home and the school by means of individual conferences between teachers and parents. No report cards are issued, but at stated intervals each parent has an interview with the teacher of his child. In these interviews the teacher explains the child's progress to the parent, makes note of any outstanding abilities or defects, and solicits the aid of the parent in character training, in providing better health conditions, and proper recreation for his child. In turn the teacher learns from the parent's attitude as well as his words some of the home conditions and is better able to understand the child's reactions in school. The average percentage of parents coming voluntarily for these reports ranges from 90 to 100 percent. Comments of the parents show that this method helps them in dealing with their children. Curiously enough, considering traditional school practise, no parents have requested written report cards.

Every school recognizes that it is but one agency in the education of the child and that the many hours spent in other environments may do much to defeat the work of the school. In the case of Corpus Christi School the children come from a section of the city where the opportunities for play are very limited. The church is attempting to remedy this condition by providing a recreational center in the school which is truly a community center for the whole parish. And a rich recreational program is planned for children who cannot leave the city during the summer months.

In a sense this school is a pioneer undertaking. Many of the things it is doing are being done in other schools both public and private, but largely under different environmental and economic conditions. The school is free for all children in the parish, deals with average children in fairly large groups, and is limited in financial support. The cost of operating the school is somewhat greater than that for the average parochial school, but is considerably less than that spent for a similar program in the average public school. The cost per pupil last year was approximately $38.

Many visitors—American and foreign—have spent hours in the classrooms during the past year. One result of such visits is the widening of the school's influence, and others are inaugurating some of its practises, for example, the school of St. Thomas the Apostle parish in Chicago.

Whether or not the practises of Corpus Christi will meet with success in other schools depends upon the administrators and teachers in charge. If there is understanding of the basic philosophy of education underlying the work and a trained teaching personnel willing and anxious to try new procedures, then the groundwork has been laid. The children can be counted on.

The problem of selection of teachers is a pertinent one. Not everyone who desires to teach is fitted for teaching, and there are now those engaged in teaching who should be otherwise employed. Then there are many gradations in teaching ability. Some teachers are primarily technicians, interested in getting results through the "drilling in" process, while others give first consideration to human personality and its development. Those in the later category adapt themselves more easily to the many demands made in the progressive school. Undoubtedly the teacher works harder in these schools for she must study constantly in order to teach broader areas of content. Then she must be resourceful in seeing ways of using childrens' experiences and flexible in changing her plans if she sees that they are not working successfully. Above all she must have patience in waiting for results.

Great teachers are few, but average teachers can be trained to carry on new procedures, provided they receive better teacher training. With the large number of Sisters studying in colleges and universities at the present time, Catholic schools should not lack leadership in this respect.

The best training for living in a democracy comes through living in a democratic way. The school that can furnish opportunities for children to think for themselves, train them in working for the common good of society, and inculcate in them ideals of practical Christian life has done no small part in helping to develop good citizens. The Catholic school has by the nature of its philosophy the greatest of opportunities to participate in necessary social changes in society. It has the papal encyclicals, the results of practical experience in every field of social welfare and a rich heritage of cultural achievement.

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The Nomadic Intellectual

By DE RAY L. HUNT

ST. THOMAS AQUINAS is rapidly becoming obscured by the "Summa." The mention of his name conjures up visions of a vast number of weighty volumes, whereas it would be more appropriate if the visions were of a weighty man. Unfortunately, the works of a great man are remembered and the man himself becomes an abstraction. The "Summa Theologica" was not written by an incarnate intellect; it was written by a man. The reason that he could write a work like the "Summa" was because of his intensely active, intensely human life.

Unlike our own day, in which so many intellectuals devote their time to poisoning the intellect, the age of Saint Thomas was one in which the intellectual life and the hectic life could combine to form the full life. In him the intellectual and the hectic are strikingly combined. A great scholar, the runaway member of a famous family, a religious who wandered the roads from university to university, a cousin of the Holy Roman Emperor, a scion of warriors, a holy priest—all these offered him unparalleled opportunities for the most varied experience. Saint Thomas neglected none of them. Not only was he a scion of warriors; he was one himself. He fought the Averroists as fiercely as his ancestors had fought the Arabs. As the family rebel, he was thoroughly familiar with paternal displeasure. As a scholar, he was intimately acquainted with all the sciences; as a vagabond he was intimately acquainted with men. His aristocratic lineage brought him entrée into royal courts; his sanctity brought him wisdom from God.

The time was ripe for the coming of such a man. Europe had been purified in the ordeal of the Dark Ages. The barbarians had been absorbed into the full civilization of Christendom; Greek thought in its greatest exponent, Aristotle, was ready at hand; Islam had been beaten back on all fronts—except one. Europe was free to advance. The one front on which Islam remained a menace was the frontier of the mind. The Augustinian tradition of Europe and the Aristotelianism of the Arabs had much in common. Both had borrowed heavily from Plotinus and, at the time when Saint Thomas appeared on the scene, the two currents of thought were merging. In this fusion Plotinus was the common factor. As a result, a subtle pantheism, with its natural concomitant, scepticism, threatened the western mind. The greatest men in Europe had drawn from the Arabs without being aware of the danger. Saint Albert the Great and Petrus Hispanus (Pope John XXI) were greatly indebted to Avicenna; Siger of Brabant, the famous Belgian who headed an entire school of thought, was Averroistic; David of Dinant, his fellow countryman, was a materialist. With such great names in the opposing camps, Frater Thomas of Aquino appeared as an intellectual upstart. And no wonder. Here was a young Dominican, scarcely out of the novitiate, who dared to tell the learned Doctors that they were radically wrong.

What manner of man was this Dominican friar who turned his back upon the tradition consecrated by the name of the greatest Doctor of the Church, Saint Augustine? The son of feudal lords in Southern Italy, a relative of the Emperor Frederick II, all the advantages of high social position were his. His parents were not slow to take advantage of their position. At the age of five, the little Thomas was presented as an oblate to the Benedictines at Monte Cassino. Apart from the fact that this was a pious act, it was well understood that when the boy attained maturity he would become abbot. Monte Cassino was the most important house of the Benedictine Order and the abbot counted for much in political affairs. It would do no harm to the family to have one of its members Abbot of Monte Cassino. Here the formation of his spiritual life began. It was here that his tutor was considerably taken aback when the quiet little oblate propounded the question, "What is God?"

Before reaching adolescence, Thomas had seen two widely different modes of life—that of the castle and of the monastery. He was to be influenced by another also. At this period, the friars were still a novelty in the life of society. As yet they were not quite respectable. When a well-to-do person became a friar, it was something of a shock. When an aristocrat did so, it created a sensation. When the son of the Count of Aquino ran away and joined the Dominicans at Naples, people spoke of nothing else. Naturally the family were averse to this disgraceful adventure. But they did not stop at aversion. They took action. Thomas was traveling northward with the Dominican Master-General when his two brothers overtook him at Acquapendente. When the stupefied Dominicans realized what had happened, Thomas was disappearing in the distance. His brothers had seized him, thrown him upon a horse, and ridden southward as rapidly as possible.

When the wanderer was brought home, all was not forgiven. Such impudence had to be punished. The would-be Dominican was immured in the

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family castle for a year in order that he might meditate upon the fruits of his folly. He meditated—but the results were unexpected. His sister Marozia followed his example and became a nun. In despair, the Count and Countess proposed the somewhat fantastic solution that Thomas should become a Dominican, but at the same time should be Abbot of Monte Cassino. When the way of compromise failed, they abandoned all hope and their obstinate son was free to do as he wished.

Now that he had become a Dominican his wanderings began. Over the Alps to the Rhineland and Cologne, through Alsace and the Vosges to Paris, along the valley of the Rhone to the Passes and Lombardy, and so to Rome. Tradition says that he saw England. He became a vagabond friar, a nomadic intellectual. On the roads and in the inns, this aristocratic saint rubbed shoulders with thieves and cutthroats, with counts and cooks, with bishops and scullions—in other words, with men. His ever-inquiring mind observed everything about him. Perhaps his vast knowledge of human beings which one sees reflected in his discussions of personality was acquired in this fashion. In these discussions a way is left open for things of which one would never expect a scholarly religious to have heard. Castle, monastery, university, road and inn were the fields in which he gathered knowledge which was later to make him famous throughout the West.

It was in Cologne that he met Saint Albert the Great. It was here that the burly young Italian acquired the sobriquet "The Dumb Ox." Perhaps the reason that this particular ox kept silent was because he disagreed with his professor. Two courses are open to the diplomatic student—to agree with the professor or to remain silent. Saint Thomas chose the latter. This is one of the few instances where diplomacy and humility were combined. From Cologne he went to Paris where he obtained his degree and began to teach at the convent in the Rue St. Jacques. His constant companion, trouble, was soon in evidence.

Not only was Paris the intellectual capital of Europe; it was the headquarters of the Latin Averroists. In order to escape censure, most of their more extreme views were propounded in their lectures and as a result, their literary production was negligible. Saint Thomas was disgusted by this underhanded method of fighting. Chesterton speaks of the throne of contemplation which Saint Thomas occupied, but he saw very well that this contemplative was quite capable of rising from that throne and hurling it at an opponent's head. Witness his fulmination in the closing lines of the "De Unitate Intellectus Contra Averroistas." He has nothing but scorn for such tactics. He adjures the Averroists to cease expounding their doctrine to boys who are unable to answer and to set forth their views in pamphlet form. They will find many, of whom he is but the least, who will take up the cudgels on behalf of the Faith and of right reason. In spite of his crushing refutation of their work, a refutation which appears again and again throughout his works, everything went on as if he had not written. The Averroistic school lasted for another century and its influence was felt throughout the Renaissance.

The Averroists were not the only enemy whom he had to face. The friars, both Franciscan and Dominican, were becoming so famous that they were encroaching upon the position of the seculars. William of St. Amour, a reactionary secular, launched a scathing attack upon the mendicant religious who were threatening the entrenched position of the secular clergy within the universities. Saint Bonaventure and Saint Thomas replied calmly but firmly, justifying the position of the religious orders. William was not quieted and the opposing group remained strong. From what has gone before, it would seem that the saints are not peaceful people.

During the next few years, Saint Thomas, who was now taking rank with his former professor, Saint Albert, passed his time between Rome and Paris. In Rome he lectured before the Curia and at the request of Urban IV wrote the Office of the Blessed Sacrament. The Eucharistic passion of this man is one of the most unusual things about him. In his writings about the Blessed Sacrament he strikes a note which is absent from the rest of his work. His theological and philosophical writings are beautiful—but with an austere beauty which it requires a great deal of effort to perceive. Unlike Saint Augustine who overpowers one completely, at first reading Saint Thomas is liable to prove boring. Time and patience are necessary to comprehend the cold beauty of his writings. But read his Eucharistic hymns. The cold form remains. They are as if chiselled from marble. But within, they blaze with the love of God. The "Adoro Te Devote" is a frozen flame.

It is probable that one of the main reasons why we have lost sight of the personality of this man is this cold clarity of his writings. As a result of it, his expositions are magnificent; his handling of arguments is unexcelled; but also, they are almost completely impersonal. By way of defense, one might say that he has certain characteristic turns of phrase, that he has a fondness for certain modes of illustration of his argument. Nevertheless, that intangible something which is well described as "the personal touch" is missing. This very absence of a personal touch gives us a clue to the man himself. It is in accord with the few anecdotes which we have of him—especially with the famous story of Saint Thomas and Saint Louis of France. All point to the fact

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that the man was quietly absent-minded. He said little, and when he began to think out a philosophical or theological problem his surroundings lapsed into non-being. To balance this, we must remember the keen observation upon the world round about him, his acceptance of it, his development of all his thought upon the fact that such commonplace things as bricks, boots and butter exist. He was a man who overlooked nothing while gathering material, and then, when it was assembled, forgot everything else.

Avoidance of the limelight is a characteristic of the spiritually great. Saint Thomas was no exception. He could not avoid the renown which his writings and lectures had earned for him, but he could and did avoid the honors consequent upon it. When the Archbishopric of Naples was offered to him, he refused it. No doubt this convinced his family that he was incorrigible. There was no change in his dealings with others. To the end of his life he remained quietly agreeable, no matter how often it involved him in ludicrous incidents. The best of these is the story of the novice who was told to annex a companion and carry out some business in the town. The first person whom he encountered was the famous doctor, Thomas of Aquino, and he informed the good Father that he was to come along. Saint Thomas went. There is no record of the feelings of the novice when he discovered the identity of the man he had ordered about so peremptorily.

Much is made of his freedom from temptations of the flesh. It should not be forgotten that people who are given a great gift pay for that gift—and pay terribly. One of the concomitants of intellectual acumen is intellectual pride. The more intelligent a man is, the more he becomes advanced in study, the more open is he to assault from this quarter. Who knows what agony Saint Thomas suffered! Scholarship is bought at a fearful price.

Without compromise did Saint Thomas serve Faith and Reason. He answered every attack upon the Faith, answered it minutely and from every angle. Particularly did he refute the perennial heresy of the Manichees that a thing may be intrinsically evil. Saint Thomas looked over God's Creation and saw that it was good. He made voluminous commentaries upon most of the Aristotelian writings in order to save Reason from the Arabian poison. Where necessary, he did not hesitate to correct Aristotle. For that matter, the dictum of Glanvill that Saint Thomas is only a canonized Aristotle—a saying parroted by too many Catholics—is completely false. Saint Thomas took the Aristotelian principles and applied them in a way of which Aristotle had not dreamed. The Christian remembered that "In the beginning God created heaven and earth." The great Greek had not heard of Creation.

He died as he had lived—a nomad. Although ill and tired, he obeyed the papal command to attend the Ecumenical Council of Lyons. Steadily growing worse, he was compelled to stop at the Cistercian Abbey of Fossanuova. Here, far from his family and friends, worn out by labors and travels, the little oblate who had asked "What is God?" discovered the answer when he saw face to face the Mystery Who said of Himself, "Ego Sum Qui Sum."

Public Works in Italy

By LUIGI STURZO

THERE is no doubt that public works in Italy have been accelerated by the Fascist government, with a great deal of publicity —a fact that gives much pleasure to its partizans and friends, even abroad.

The policy of public works is a very old tradition in Italy, going back to days when public works were not political policy. Popes and princes embellished the "hundred" cities of Italy (which number more than a hundred, but the expression gives the sense of totality). To consider modern times only, Pius VII had attempted the draining of the famous Pontine Marshes, in the same way as Leopold, Grand Duke of Tuscany, in the words of the poet Giusti, "in his mania for immortality, drained pockets and the Maremma"—the Maremma being the vast Tuscan marshes, full of malaria.

Liberal Italy too had a policy of public works. All the Italian railroads (except a few small branch lines constructed by the dispossessed sovereigns) are to be put to its credit. So too the reconstruction of the great ports, the draining of the marshes of Venetia and Romagna, the mountain reservoirs, the Apulian aqueduct, and at the same time excavations, palaces and monuments, so that every town was strewn with statues of heroes on horseback or gentlemen in frock-coats. A whole section of Rome was pulled down to make room for the Victor Emmanuel Monument, in very questionable taste.

To an Englishman who told me he would be interested to know my opinion on the public works of the Mussolini period, I showed myself very naive in asking him from what point of view he was inquiring, whether in regard to their esthetic

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value, or to the returns on the capital cost, or to unemployment. What he wanted was simply information that would enable him to declare that the Fascist government was a very good thing for Italy!

I replied rather sharply: "If we were to make a list of the public works carried out by the Soviets, the canals and roads, factories and workers' dwellings, would that be enough to make you say that the Stalin government was a very good thing for Russia?"

The truth is that for philo-Fascists public works are an argument on the same plane as the other, that the trains are punctual, or that Fascism has brought discipline, or that street traffic is now orderly, and so forth. While for anti-Fascists they may even be blamed; it is easy to criticize them as waste of money, megalomania, useless.

Let us rise above mere polemics and reduce everything to real and human proportions. The fact is that many public works were carried out, before the war against Abyssinia and before Italian intervention in Spain. Of these a good number were useful and necessary, others were luxury expenditure, others were carried out simply for prestige, and a certain number were useless.

We must set aside those that Fascism has appropriated to itself for propaganda purposes, without any merit. For example, the Apulian Aqueduct, a colossal achievement, started before the Great War and partially completed, was continued when the war was over and finished in 1922. It brings water to all Apulia, a whole region where water was lacking. Fascism arrived on the scene in time for its solemn inauguration, thus appropriating the labor of nearly thirty years.

Again, take the electrification of the railways. This was decided upon and begun before the war, and was partially completed, partially in process. Fascism continued the same plan, accelerating its execution.

Also, the reclamation of the marshes and building of reservoirs. The impulse to reclaim the marshes goes back half a century. The draining of the plains around Ferrara and Ravenna was the result of legislation and work prior to Fascism. The Jewish Prime Minister, Luigi Luzzatti, was its most fervent champion. The artificial lake of Muro Sucano owes its existence to Prime Minister Nitti. The Tirsi reservoirs in Sardinia belong to my own period. The plan for reclaiming the Plain of Catania (Simeto zone) was made on my urging. The famous reclamation of the Pontine Marshes was started in 1920 by a private group, supported by the Bank of Rome.

This project was then taken over by the Fascist government. The Bank of Rome passed under State control, and the draining of the Pontine Marshes became a State concern. The promoters were prosecuted in court for bad administration. (I am not in a position to judge whether they were really at fault.) The régime has made the draining of these marshes a work of primary interest, and has planted them with new towns. From the point of view of hygiene, such expenditure is certainly far more useful than that entailed by a war in Africa. From the point of view of agricultural returns these may be estimated at five per thousand instead of the usual 5 percent of outlay involved. Hence a State liability created not only by the nature of the undertaking (which could have been carried out at less than half the cost, more slowly, and with the benefit of greater experience) but by the character attributed to it of being an achievement of the régime.

The auto-roads are new and belong to the Fascist epoch. Auto-roads are necessitated by the increasing use of automobiles, by strategic reasons, or by the requirements of tourists. In Italy automobile traffic is greatly inferior to that in France, Great Britain or Germany, and proportionately inferior to that in Switzerland or Belgium, but the needs of tourists are important and strategic motives acquire an importance through the trend of Fascist policy.

Anyone going to Rome for the first time without a fair historical culture might well believe that except for the churches (which do not come within the scope of Fascism) everything that exists has been done in the sixteen years since the March on Rome. But, if he reflects a little, he will find that what has been built that may be attributed to Fascism consists of the Via dell'Impero, the Mussolini Forum, the Via della Conciliazione, the new residential sections, together with clearances that have sometimes responded to a need and sometimes been useless and inimical to the character of the city. The excavations revealing the remains of ancient Rome, imperial and republican, have been carried forward vigorously and in accordance with sound criteria. Not everything to be seen here belongs to the last sixteen years; much had been done previously, both by the Popes and by the Liberal governments, but, as usual, the much that was done in the past vanishes before the publicity given to what is being done today.

What I have said of Rome applies to all the other cities where demolition and building are going on.

But in what city of the world is there no demolition and no building? Even the building of useless things, built out of vanity, like certain railway stations such as those of Milan or Forli? Be it noted, I am not accusing Fascism: the new railway station in Milan was decided upon before Fascism existed. Fascism carried it out, and perhaps added a little more parvenu display, but the Liberals of the New Italy too were parvenus, only they were more restrained in their expenditure.

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In regard to the station at Milan, here is a little American story. A lady and her small son came to Milan. The little boy admired the splendors of the station, the pictures on the walls, the immense nave like that of a church, and was enchanted. Then Rome, St. Peter's. Another marvel, and again the little boy was enchanted. All at once he asked his mother: "But when is the train coming in?"

That is how it is. Art, economics and politics are deflected from their proper aims as the result of the immense efforts of Fascism, which pursues a policy beyond the common norm and possible realities. The immense expenditure for luxury, for prestige and for war, have led to great wretchedness. It is said that for the public works already carried out fabulous sums have still to be paid, which the Treasury does not possess, and which have to be carried forward from year to year.

Public works in Italy have always served as a means of coping with unemployment among the workers, yesterday as today. I remember that when I was a child, half a century ago, the workers of my city every winter demonstrated in the square, carrying their tools and crying: "Bread and work!"

Unhappily, the policy of public workers has yielded place to that of the manufacture of armaments, whether for the Abyssinian war, or for that of Spain, or for the European war that is feared from moment to moment.

When the bombs rain down on Italy (as on every other country at war) they will destroy not only the Mussolini Forum or the statues of the Duce, but, what is more important, the true monuments of the great art of old, and, more than these, the villages, towns, human lives, civilization. . . .

Then Fascists and philo-Fascists will realize how great has been their responsibility in the history of these years.

Landscape with Children

Always waiting at the back of the mind
where old shapes are the familiar scenery,
hills lie beyond the water, and I find
cows there and crocuses and three
children with tin lunch pails picking their way
along new grass cropped short by munching cows.
Three children gather silken crocuses. (They
call them windflowers.) The warm wind blows
out of the past, ruffling the water still,
ruffling the children's hair, tossing the bobwhite-
whistle, blackbird-meadowlark-mirth until
I am aware at last of how the light
fades out of that horizon. And I know
those hills are far away and filled with snow.

SISTER MARIS STELLA.

Views & Reviews

BY MICHAEL WILLIAMS

THROUGH a summarized account of some correspondence recently published in the London *Times,* given by the writer of the weekly literary letter from London published in the book review Sunday section of the New York *Times,* American readers of the English poet, Alfred Noyes, have learned that this famous figure in contemporary literature has become involved in a highly serious controversy with the Sacred Congreation of the Holy Office, the outcome of which is not yet determined, and which will be, as the *New York* Times correspondent justly remarks, awaited with no less interest among Mr. Noyes's non-Catholic readers than by his fellow Catholics.

It would appear that the Holy Office, which has supreme jurisdiction in the Church, under the Pope, over all books and other literary productions that may be reported to it as being wholly or partly subversive of the faith or the morals of Catholic readers, has found serious fault with Mr. Noyes's study of Voltaire, which appeared in England and this country about two years ago. As Mr. Noyes states the case, his book on Voltaire was not a theological or philosophical but rather a biographical and literary essay, and in so far as it was concerned with religious questions, according to Mr. Noyes, it was written "with the deliberate purpose of shattering the case usually presented by non-Catholic writers."

It is said that the official organ of the English Catholic Truth Society, together with the leading Catholic literary and news journals, gave the book "unstinted praise." However this may be, the Holy Office has decreed that the book comes within the category of publications that call for formal condemnation by the supreme authority of the Church, but that formal condemnation may be avoided by the author "if he removes, so far as he is able, all copies from circulation and at the same time writes something that will be equivalent to a reparation and that the publishers be severely warned for having published the book and that they withdraw it from sale."

Cardinal Hinsley, Archbishop of Westminster, was notified of the decision of the Holy Office and instructed to communicate it to the parties interested. Apparently, Mr. Noyes himself made the correspondence with the Archbishop public in the London *Times,* although the information now available does not fully inform American readers on this point. At any rate, it would seem that Mr. Noyes informed the Archbishop that no submission on his part "could have any value when the free will of the author was completely eliminated by procedure already taken. There was no self-respecting figure, he added, in the whole history of English literature who would not endorse this, and he would feel himself traitor to one of the greatest English traditions if he were to shrink from saying it. As to the demand that he should write something in reparation, it was the first time in history that any English man of letters of any standing had had such an order addressed to him. Moreover, it

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would be obviously impossible to comply with it, is he had not been informed of the specific errors that should be recanted."

There the matter rests for the present. It is indeed highly unfortunate that so distinguished an author, of such high repute as a champion of the Catholic Church, which he entered some eleven years ago, should encounter ecclesiastical authority of such a summary character. It may readily be anticipated how anti-religious as well as anti-Catholic critics and journalists will seize upon the episode hungrily, and how it will be dressed up in all sorts of ways to suit the tastes of those to whom the exercise of any sort of censorship over literary productions, either by the Church, or by governments, is wholly repugnant. Nevertheless, however much Catholics may sympathize with any particular Catholic author, as, in this case, the highly estimable Mr. Noyes, they must of course admit not only the right but the strict duty of the properly constituted authorities of the Church to exercise vigilance over any or all of the books which deal with interests pertinent to the faith or morals of the Catholic reading public.

Catholics should hope, in my opinion, that Mr. Noyes will submit to the rulings of the Holy Office, even if the reasons given by the authorities for their ruling do not satisfy him, or even if they should manifestly be inadequate. Mr. Noyes says that the errors for which he is asked to make reparation are not specified; yet of course, the errors, or what the authorities deem to be such, were in reality found in his book; otherwise, the Holy Office would have had no matter for its action. English traditions of free speech are good, in their own sphere; but the Catholic Crurch cannot place English traditions, or customs, or habits, in the first place among the criteria by which it judges the actions of its children. As Bernard Wall some time ago wrote in the *Colosseum,* "When we English Catholics think outward from our own country we measure all things by it, including ways of sanctity. Nationalism and provincialism take the place of Catholicism. . . ." Other nations, of course, are today even more conspicuously domineering in the place of pride they give to their own ways of thinking; and outside of national schools of thought, of course, individual pride and self-sufficiency rise to great heights of pretense.

Against all this, stands the authority of the Church, duly used by its lawful instruments, and against that authority not the greatest of writers, not even a genius, has valid ground for opposing its action if and when he is deemed worthy of being disciplined. And I for one agree wholeheartedly with Mr. Wall when he says, in the course of the same article from which I quoted above, that "the test of integral Catholicism is to think with the Pope and to respond to his direction: to oppose his direction in any way, even when it may appear mistaken, is the subversion of the whole supernatural order." Everything written by any Catholic should be at least implicitly subjected to the rulidg authority of the Church; and if that authority should be exercised in a way that seems harsh, or even mistaken, nevertheless the writer should submit, with complete good-will.

Communications

RACISM IN FRANCE

Nevers, France.

TO the Editors: The article "Racism in France," in the issue of August 12, demands a few commentaries since the author has drawn such specious conclusions from corrupted sources of information. Such statements as, "There are people who would have statues of Joan of Arc removed and her place given to the national hero Verc," "It looks as if in France also, völkish history is going to be written," are really so rash that they hardly merit a denial. Even if there are some, their number is so small, they are without influence. And the following, "Whole regions in the south are becoming negroidized," is as absurd as it is false and sounds suspiciously like anti-French propaganda. How Mr. Biermann could, in good faith, write the following contradictory statements, I can't imagine. Page 403, first column: "It is well known that France knows no color bar. Wherever Frenchmen have settled, they have always freely intermingled with the natives, socially and otherwise, and the egalitarian principles of the great revolution have led to political and economic assimilation as well." Idem, second column: "Let no one think France has too liberal a record for that; let no one say racial distinctions are against the best French traditions. Whether or not the new nationalism will take an anti-Christian or anti-Jewish turn no one can foretell, but it is a dangerous road."

Since Mr. Biermann accuses Camille Jullian of being the originator of racism in France, it is of interest to consult "Discours de M. Léon Bérard, successeur de M. Camille Jullian, à l'Académie Française, le 3 Mars, 1938," reproduced in *La Documentation Catholique* of March, 1938.

Here are a few extracts from this speech. "Before the coming of Cæsar, Gaul had constituted for several centuries, according to Jullian, not a race, not an assembly of tribes, but a nation and a country. . . . In Volume VI of 'L'Histoire de la Gaule,' having related with absolute fairness, 'the good and the evil of the Roman conquest,' he asks himself what would have happened to our country if Vercingetorix had defeated Caesar. According to him, there is not any doubt possible, Greece herself, by the medium of Marseilles, would have initiated and won over the Gauls to the Mediterranean civilization. . . . He did not misjudge the value of Latin culture nor such benefits of the Roman victory. . . . During the last part of his life—more penetrated than ever with justice and exactness—he tells us what France owes to antique culture, to Christianity, to the hierarchy, to the monarchy, to the revolution. In the procession of our glories, as he arranges them, the saints and the heroes of the spirit take the first place, followed by the host whose work and virtues helped to make our country such a happy homeland."

It seems to me that Camille Jullian advocated a healthy normal patriotism which has no relation at all, with the twin evils, Nazi racism and communistic internationalism. At the present time, this moderate and sane nationalism is trying to weed out the host of international trouble makers which has been preying upon France. In addi-

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tion, because of the excessively large numbers of foreigners now in the country, the government is attempting to stop the flow of immigrants as it is impossible for France to absorb any more. Is that racism? No, it is simply legitimate self-defense. The United States and England have been doing the same thing for quite some time.

FRANK O'HARA.

FARMERS IN THE RED

Oshkosh, Wis.

TO the Editors: I do not wish to criticize your second "Week by Week" note in this week's issue (September 2) except as a general criticism of what may be called "current false notions" in the minds of the public. The "notion" relates to international trade. It is that we are delighted to see valuable goods that cost us much labor sent out of the country; and we are pained to see valuable goods shipped into the country.

So far would we carry this "notion" that we would give a bonus to foreign countries to allow us to ship them goods. This is further emphasized in "Points and Lines," page 475, of this issue. I assume this "notion" is derived from the education we have received from our statesmen and newspapers during the last fifty or seventy-five years. The nobility of the "Protective System" has been taught much as the nobility of the Military System has been taught in Germany. It is the "American" system. We must prevent "cheap foreign goods" from entering our ports.

Gold only is international money; and we have too much gold. We can sell our products abroad only in exchange for foreign products. We can increase our exports only as we increase our imports. Exchange of products between New York and California is healthful and profitable at both ends. Like exchange of goods between the United States and Europe or Canada is profitable to both. The law of trade is a natural and healthful law.

If our farmers desire to export their surplus cotton, wheat or pork, they should insist upon a reduction to one-half or one-third of present import duties upon foreign importations. They need not fear that our citizens will buy or consume any foreign products unless they choose to do so. The old charge that this course will injure wage workers is the veriest sham, put forth by selfish interests.

JOHN HARRINGTON.

QUEBEC'S PADLOCK LAW

Ottawa, Canada.

TO the Editors: In your issue of August 26, in referring to the proceedings at Lake Couchiching of the Canadian Institute on Economics and Politics, you say: "The antics of the Duplessis government in Quebec, especially with regard to its preposterous padlock law, are giving cause for alarm, not only in Quebec but throughout the land."

I hold no brief for the Duplessis government. I am, and always have been, a supporter of the Liberal party. I am not a resident of the Province of Quebec and have therefore no vote there. Had I a vote in the province I would certainly cast it against Mr. Duplessis, but for reasons unconnected with the so-called "padlock law," which deserves more careful consideration than your summary reference to it would imply. The bill, when passing through the Legislature, received the unanimous support of Catholics and Protestants, of French and English, of Conservatives, Straight Liberals and so-called "National Liberals," although Mr. Gouin and Mr. Ouimet, of the last-named party, are now seeking to make political capital by attacking it. The bill, in fact, passed both branches of the Legislature without one dissenting voice. As it affects no one but persons resident in Quebec, the unanimity of the legislators when adopting it should be a sufficient answer to those who are attacking it, especially when it appears, as pointed out in the reasons of the Federal Minister of Justice for refusing to disallow the act, that the complaints against it have come almost exclusively from outside of the province and, therefore, from persons unaffected by it, save in so far as the complainants are engaged in an effort to promote the spread of communism.

The act is modelled on one adopted in Quebec some years earlier, for the suppression of prostitution, a measure which proved so successful that it was decided to apply similar methods in the fight against the much greater evil of communism. Nothing has ever been heard of any opposition to this earlier act, although it would seem to be open to some, if not all, of the objections now urged against the later one; but then, the communists, whose clever propaganda is chiefly responsible for the uproar, are not concerned with the question of prostitution.

W. L. SCOTT.

ARE WE FAIR TO THE CHURCH?

New York, N. Y.

TO the Editors: The rank and file of the clergy and laity in America sincerely believe that the social question is of paramount importance in a rapidly changing industrial America. They feel that if the Church does not rise to the occasion, and present a concrete program to its millions of adherents, they will seek a solution outside her fold. The principles that could underline such a program have already been enunciated by the highest authority in the Church. In America, the great need is for specialists to interpret these principles in the light of special conditions. A noble band of Catholic lay and clerical pioneers have been attempting this for the past two decades.

Notable in this group has been the Bishop of Amarillo. In his recent contribution to THE COMMONWEAL (issues of September 9 and 16), the Bishop has demonstrated his unusual grasp on contemporary conditions, and their relation to the Church. He not only offers a frank and intelligent criticism of our past actions, but also concrete suggestions that will assure us a more sympathetic hearing in the ranks of labor. Coming from a Bishop who is universally respected for his knowledge of the issues at stake, this article should do a great deal to influence Catholic opinion.

REV. JOSEPH N. MOODY.

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Maysville, Ky.

TO the Editors: The article "Are We Fair to the Church?" in your last issue must, at least in its illustrations, surprise many of your readers. One is impelled to feel that the author should have followed his own sound admonition, "It behooves the Catholic writer or lecturer to know his subject or to remain silent."

Are Catholics opposed to even rigid regulations of child labor? It is safe to say "No." Are the more intelligent Catholics in favor of the Child Labor Amendment? It is equally safe to say "No."

If one almost famishing were to approach a limpid fountain of crystal water and was about to partake of it, the ordinary person standing about would not retard him, but if one were present who knew that a measure of the liquid contained enough strychnine to kill a thousand, should he remain mum, even though it would offend some of those standing about?

The author's reasoning about the effort to destroy the Supreme Court is about the same, we may assume, as that of Sampson when he pulled down the temple.

There is great confusion about the labor question, but the statements of the author scarcely tend to clarify them, neither do those of a good many of the labor leaders, particularly the ones referred to by the writer of the article.

Is it ever expedient to be unsound in matters of principles?

As you stated there is another instalment of the article, would you mind the suggestion that you burn the manuscript.

J. M. COLLINS.

CURRENT NUMBERS AND CURRENT BOOKS

Altoona, Pa.

TO the Editors: May I not send you a word of thanks for the current number, September 9, 1938, of THE COMMONWEAL? It is excellent. Evidently the weekly under its new editors has reached its "stride," and intends to keep going.

I am constantly telling my friends, who relish the better things, that THE COMMONWEAL is among the leaders of our weekly reviews. None better. One admirer, a bright and friendly critic, said to me recently: "Why does not the review give a critique of the current, popular books that are known as 'best sellers'?" I could not answer. No doubt the editors can.

REV. MORGAN M. SHEEDY.

CURRICULUM CONTROVERSY

Iowa City, Iowa.

TO the Editors: May a former student of the State University of Iowa inform the author of "Curriculum Controversy" (August 26 issue of THE COMMONWEAL) that Iowa, not Minnesota, can claim the honor of having Norman Foerster on its faculty as professor of English and director of the School of Letters?

EDWARD C. GREER.

Points & Lines

Planning and Housing

THE SIXTEENTH congress of the International Federation for Housing and Town Planning was recently held in Mexico City. The *Christian Science Monitor* carried a series of articles reporting the meetings:

> The Congress was attended by 457 delegates, of whom 237 were American, European and South American, the remainder being Mexican. Reports were made on the general subjects of "Underground Planning," "Housing in Tropical and Sub-tropical Countries" and "National Planning. . . ."
>
> Britain's delegates differed markedly on underground housing from delegates of the United States, who—with potential bombers distant by the breadth of the Atlantic—insisted that more light and air should be the aim of housing. E. J. Goodacre, a British delegate, replied that safety in wartime and convenience in peacetime dictate a dual function for cities of the future. Refuge for civilian populations is essential, he said, in countries that cannot ignore the threat of war. Many traffic problems, he added, may be solved by burrowing.

The next day, the proceedings were less sinister:

> A trend away from multiple-stored buildings toward broader and lower ones, especially for dwellings, was reported from the United States. The skyscraper, it was found, is disadvantageous both economically and socially, particularly when it is used for housing. A study of its functioning over a period of years has revealed that the money saved by building upon small plots is less than the operating costs added through the maintenance of elevators, common corridors, janitors and gardeners. In addition, the skyscraper contributes to traffic congestion, which is one of the main problems to be met today. Investigation by the United States government has found that the two-story dwelling has the most advantages, reported Dr. Miles Colean, Chief of the United States delegation. This viewpoint was sponsored by the British delegation. . . .
>
> A further Mexican viewpoint expressed upon national planning was that political security was necessary before any extensive plans could be made. Due to the uncertainty existing in business circles here for the past year the building movement in Mexico City has been greatly retarded.
>
> The importance of housing with relation to national economy was pointed out by C. F. Palmer. Holland solved an economic crisis following the war by providing government subsidies for housing and between 1918 and 1936 added or replaced 658,000 dwellings, with an attendant increase in employment, stimulus to industry, and raising the standard of living, he said. If the European war threat becomes a reality it will force the United States and other American nations to return to an internal economy, said Mr. Palmer. In this event housing and town planning can furnish the basic economy of the nations, providing employment, trade and improved standards of living. Moreover, the two projects can be carried out under any governmental system since they do not involve a clash of ideologies.

The next day, after discussing the problems of modern and traditional styles,

> . . . the Congress was concluded with an address by Foreign Minister Eduardo Hay who said that the preservation of the beauty of a city was a public patrimony and should be jealously guarded by the state.

Martha Collins Bayne, in the *Survey Graphic,* dramatizes another of the essential problems of planning. The

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author uses Dutchess County, New York, as a typical example of middle counties, "halfway between city and farm, twenty to seventy miles outside of every city in America."

> "Middle counties" from Maine to California had better watch out, or the goblins will get them. The goblins in this case are the neighboring cities—whose shadows are becoming longer and longer, until they are gradually obscuring the formerly crisp outlines of bustling towns, small self-sufficient villages and contented farms, leaving in their path a sort of no-man's land of communities adjusted to neither urban nor rural life. . . . Dutchess still thinks of itself as a unit, ignoring the developments that are sweeping it into a sort of nonentity. Little by little changes in industrial development, in health and welfare services, are gradually taking place. But no effort is being made to meet effects of suburbanism in a way that will preserve some of the old values and adequately provide for the demands of a new era. . . .
>
> Acreage in Dutchess County is now valued not according to its fertility, but to its appeal to New Yorkers. . . . Such a sharp rise in land values is followed by a rise in taxes. Newcomers accustomed to city ways demand new services—good roads for instance. Taxes go up and the devil take the tax delinquent. Social contacts between suburban newcomers and natives are few. . . . Farm economy may be forced to fall in line with changes caused by city growth. But ideas are notoriously slower to change. . . .
>
> Like thousands of other small American cities, Dutchess's cities feel that they have a great industrial future and are eager to encourage new enterprises. But little thought is given to discriminating between industries which raise community standards and those which after draining its resources move on to another feeding ground. . . . With industrial expansion, overcrowding in rural and urban areas increases and health and relief problems multiply. . . . The system of government under which Dutchess County operates was organized in the eighteenth century. . . . Despite a general vague awareness among civic leaders that their country is changing, the fundamental indifference on the part of the "leaders" to the effects and needs of suburbanism persists. . . . Unlike the old days, there is present no leadership from the farmers despite the semi-rural characteristics of the county. Nor as a matter of fact from the industrialists, despite the county's growing industrialization. . . . Is it possible that these contradictions are temporary, and that with the passing of the older generation, the transition period will be over? . . . I found that generally rural schools in Dutchess County are untouched by the most obvious educational developments of the past twenty years. . . .

It is interesting to note in the New York *Times* that:

> County zoning, covering rural as well as urban land, designed to protect natural landscape beauty and the value of homes, is rapidly gaining favor in many states. . . . At present, in anticipation of a "coming period of new construction," nine states have all their counties so zoned, eight others have passed special acts conferring zoning authority on specified counties, and in a number of others lone counties are taking individual action along this line.

The development of the homestead projects sponsored by the federal government has led, during recent weeks, to the establishment of local industries in several of the communities. *Newsweek* tells about Arthurdale, W. Va.:

> A farm cooperative organization has contracted with an association of homesteaders to assemble tractors at Arthurdale. . . . The small vacum-cleaner parts factory and shirt shop there do not provide enough jobs. . . . Under its authority to make loans for the rehabilitation of needy persons, the FSA is advancing $325,000 on a 40-year amortization basis to the Arthurdale Association for the construction of a farm-implement plant. American Cooperatives, Inc., owned by the tractor-conscious cooperatives, has contracted to rent and manage the plant for five years at a figure expected partly to reimburse the government and meet taxes, insurance and depreciation.

Business Week reports:

> Dexdale Hosiery Mills, of Lansdale, Pa., has made a deal with the Farm Security Administration and government homesteaders to operate silk throwing plants and hosiery mills at Cumberland Homesteads, Tenn., Red House Farms, W. Va., and Skyline Homesteads, Ala. Negotiations are under way to operate a similar plant at Penderlea Homesteads, N. C., and a silk hosiery knitting plant at Bankhead Farms, Ala. Construction of the plants will be financed by government loans totaling $3,050,000 to the homesteaders, organized as co-op associations, which will hold title to all physical property. Intended to furnish part-time industrial employment, operating companies will be owned jointly by the co-op associations and the Dexdale company. Dexdale will put up a total of $320,000 capital in the operating companies. This will be matched by the co-op associations and profits will be shared. . . . The operating companies will pay rentals on the plants sufficient to cover all payments to the government, plus all taxes, cost of maintenance, depreciation and insurance. . . . All five of the projects were started in 1933 and 1934 from emergency and relief funds.

Christianity in Russia

THE *Manchester Guardian* reports that the Soviet census slated for January, 1939, will not require the people to confess their religious convictions or their social origin. It ascribes the cancelling of the last Soviet Union census to two widely held theories. One was that the total population was far below the estimated 170,000,000; the other was due to

> the fact that the 1937 census, for the first time, required the citizens to state whether or not they held religious beliefs. It was widely reported in Moscow that the census had shown a surprisingly large number of persons who, perhaps encouraged by the "guarantees" of the new Soviet Constitution, professed religious convictions. It was noted that the renewal of the current intensive campaign against religion began about the time the census returns had been tabulated. The press at the time laid particular stress on the fact that many young people, especially in the villages, had not been won over to an anti-religious position.

Blackfriars quotes a Parisian Russian newspaper to substantiate this impression:

> According to the official figures quoted by Yaroslavsky [head of the League of the Godless] there are at the present time 30,000 parishes in the U.S.S.R. legally recognized and registered. Each of these parishes counts some 25 religious enthusiasts forming a sort of confraternity to assist the priests. There are therefore about 750,000 *militant* Christians working legally among the masses and contributing largely to the upkeep and development of Christian life.

A dispatch to the New York *Sun* describes some of the activities and perplexities of the Godless League:

> M. V. Yudin, a member of the Supreme Soviet of the U.S.S.R., has started a campaign to purge the Russian language because the Soviet Army's supposedly atheistic fighters say, "Thank God." . . . After talking with many of them he became convinced their exclamations were purely a matter of habit. "Is it not high time," he asked, "to cleanse our language of these outworn expressions?" . . . The sight of many former churches transformed into warehouses, garages or museums gives the impression that religion is rather thoroughly suppressed in the Soviet Union. But alert workers of the militant Godless League fre-

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quently find evidence of the work of priests and incorrigible believers. An editorial in the *Workers' Moscow* suggests more energetic anti-religious agitation through workers' committees, libraries and clubs. "Anti-religious propaganda," it says, "should be one of the most important means of helping workers to avail themselves of the wide democratic liberties provided by the Stalin Constitution."

A curious phase of the anti-religious campaign is reported in the *Catholic Herald* of London:

> Russian children in future may have only *neutral* names. The Commissar for the Interior, Nicolai Jeshoff, has sent a circular to all administrators in the Civil Service asking them to collaborate in a campaign to prevent children being given *Christian* names. It seems inevitable that the unfortuate child of the future will have to endure life with such *neutral* labels as Gorky or Engels. Exception is, however, made in the rigorous decree for Nicolai, for that is the name of M. Jeshoff himself; similarly Vladimir, Constantinova and Joseph, the names respectively of Lenin, Lenin's wife and Stalin are also permitted.

Temps Présent has this general report of the campaign against religion in the Soviet Union:

> In Russia the arrests of "traitors" continues. The anti-religious persecutions seem to be taken up again with a new severity.

How are the Russian Christians meeting the latest onslaught? One salient characteristic of their religious life is brought out by Hélène Iswolsky in *Esprit:*

> An outstanding feature of the renascent religious life in Russia is *poverty*. All the sumptuousness of the Orthodox rite has disappeared in the agony. It has given way to surroundnigs which recall those of the primitive Christian communities. The Liturgy has retained only the barest essentials: the chalices are of pewter or wood, the chasubles of crudely colored cloth; the priest lives on alms and dwells in a tumbled-down ruins or hides in the woods. . . . The social influence of the priest . . . has grown considerably. Even in the country districts the clergy share more and more in the daily life and work of their parishioners. He joins in the activity of the Kolkhoze and even of the factory and there he is often particularly useful in expounding the economic or social measures taken by the government or for the part he plays in union activity or in putting at the disposal of his faithful his culture and technical experience.

Another aspect is indicated by Father Evgrav Kovalesky, a Russian Orthodox priest writing in *Colosseum* to deplore the fact that the clergy is not more anti-bolshevist:

> The principal feature of the members of the clergy and of the churchmen in Soviet Russia as noted by all who happen to meet any of them is the absence of febrility, of petty anxiety, of indignation, of fanaticism; the tranquillity, clear insight and real peace.

Blackfriars also cites *Les Dernières Nouvelles* in support of these impressions:

> The priest is a typical representative of the Soviet intelligentsia. . . . He has a passion for reading—books, reviews and newspapers. . . . He is in turn a medical practitioner, and agriculturist and horticulturist. He seeks to penetrate everywhere and he often succeeds: he works for the development of aviation, and takes active part in the various "days" of "Youth," of "Woman," of "Frontier Defense." It often happens that the local party head and the priest, although officially hostile to one another, work hand in hand to inspire seasonal agricultural activities or in propaganda campaigns which have social aims. . . . But it is precisely this new type of priest, who differs so enormously from that ridiculed by the anti-religious propaganda, that causes anxiety to the Soviet leaders.

The Stage & Screen

The Federal Theatre Project

MR. GEORGE KONDOLF in his announcement of the fall program of the New York Federal Theatre states that 80 percent of the project's personnel and resources will be "off Broadway." This is perhaps as well, for despite a few admirable productions the Project's offerings in the Broadway district have not been such as to cause rosy hopes to glow for the future of the American theatre. But there is a field which the Project has been able to do good work in—the field of educational drama. The rise of the movies and the death of the popular-priced theatre has deprived the vast majority of Americans even of the opportunity of knowing that such a thing as a legitimate theatre exists, and this is so, not only in the smaller cities and towns, but in New York itself. Mr. Kondolf announces that repertory companies are being formed to give classical dramas, children's plays and light opera in the various high school auditoriums after school hours. The plays which have been selected by the heads of the English departments in the schools are "Macbeth," "Twelfth Night," "She Stoops to Conquer" and "An Enemy of the People." The children's plays will be "Robin Hood," "Mr. Dooley Jr.," "Treasure Island" and either "Pinocchio" or "Haensel and Gretel." The light operas will be those of the Gilbert and Sullivan repertory. There will also be a marionette unit presenting "Ferdinand the Bull," "Pierre Patelin," "Jack and the Beanstalk" and "String Fever." It is by bringing the drama to the young people of the country that the Federal Theatre Project can do its most valuable work, and Mr. Kondolf is to be congratulated on his decision to concentrate his greatest effort in this field.

The Broadway section of his plays are to consist of "The Big Blow," by Theodore Pratt, a melodrama with a Florida hurricane as its protagonist; "Life and Death of an American," by George Sklar; "Dog beneath the Skin," by the English communist writer, W. H. Auden; "Sing for Your Supper," a musical revue satirizing the Federal Theatre Project itself; "Horse Tale," a farce by Alladine Bell, and a new edition of tre Living Newspaper dealing with medicine. It is evident that in choosing plays by Mr. Sklar and Mr. Auden the Project has thrown down the gauntlet to those who occuse it of using the taxpayers' money for radical ends. We must wait and see if these protests will be justified. Mr. Auden at least is a poet of some capability. But it would be amusing to have the Project put on at least one play of definitely conservative leanings. It is idle to assert that such plays do not exist, and it would take away most of the ammunition of those who are appealing to the Dies Committee to denounce the Federal Theatre Project as communistically inclined, if the Project would prove that it can be fair to both sides. Of course the difficulty in casting the more sophisticated or intellectual type of play is one of the handicaps of the Federal Theatre, but there are certainly

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actors and actresses out of work who are able to play these parts. At all events let us hope that the Federal Theatre will in the future broaden its political and economic horizon. GRENVILLE VERNON.

Answer to Dead End

PRAYER and a burning desire to help his fellowmen and a belief that there is no such thing as a "bad boy" inspired and assisted the Reverend Edward J. Flanagan to found Boys Town. For twenty-one years, the good priest has struggled to build this town to take homeless and neglected boys from the streets, to care for them, to educate them and to turn them out later as citizens better fitted to meet life. During this time some 4,000 boys have passed through Boys Town and have departed as a credit to Father Flanagan's community. Now Hollywood has seen fit to pay him homage by tracing his story in a film. Metro-Goldwyn-Mayer should be thanked for their courage in making a picture that omits a love story, uses only men and boys for its leading characters and whose main plot concerns the fullfilment of a dream.

Spencer Tracy's sincere portrayal of the rôle of the priest is an outstanding work of his career, even better than his Father Tim in "San Francisco." Without histrionics, Mr. Tracy simply *is* Father Flanagan in his efforts to raise money, in his taking in abandoned boys between the ages of twelve and eighteen, regardless of race or creed, and in his fight to feed and teach and mother his friendless charges. It is unfortunate that the plain facts of Father Flanagan's history had to be interspersed with an overly sentimental drama of one of the boys' regeneration. Mickey Rooney runs the gamut of emotions from the tough, poker-playing gangster kid, through the tear-choked, made-over youngster, to the final noble youth who becomes mayor of Boys Town. But don't let this little sob story prevent your seeing "Boys Town."

Father Flanagan approved of the script and of Spencer Tracy's impersonation of himself. Much of the filming was actually done at Boys Town, an incorporated village of 275 inhabitants, near Omaha, Nebraska. Henry Hull and a large cast of young fellows, many of whom play bit parts, give the leads excellent support, perhaps on the sugary and weepy side, but they are well directed by Norman Taurog. When the films do crash through with an exposition of the fine work of a member of our faith, they should be encouraged. Certainly Father Flanagan's efforts deserve the praise and assistance given them.

It's a bit dangerous for the movies to make fun of themselves. One of these days the great American public is going to take seriously these satiric films, and then where will Hollywood be with all its super-super and ballyhoo? In "The Affairs of Annabel" the business of making a picture, with emphasis on publicity and build-ups, comes in for its share of kidding. However, no one will get particularly worked up over this mild and slightly absurd comedy. Jack Oakie as the press agent, and Lucille Ball, the beautiful, temperamental star of Wonder Picture Studios, work awfully hard, and a couple of times, with the assistance of Ruth Donnelly, they are successful in getting some good laughs. PHILIP T. HARTUNG.

Books of the Day

The Nazi Creed

The War against the West, by Aurel Kolnai. New York: The Viking Press. $4.00.

WITH Mr. Kolnai's book, Hitler becomes an object of scientific research. Scores of writers adjudged to have helped formulate or express the Nazi creed are summarized, quoted, compared and evaluated. The method is open to some criticism, but a step in the right direction has been taken. For what could be more obvious than that this creed of blood and race, of master and slave, of "anti-capitalism" and war, is the real debacle of modern civilization?

Russia was only a sinking back into Asiatic despotism with the help of a few thousand tractors and a badly garbled version of "Das Kapital." But the Third Reich is the snuffing out of reason and Revelation in a caricature of Charlemagne. People are still wonderfully nonchalant about it all. I imagine that the merchants of Cairo also lost no sleep when they heard of the downfall of Rome.

Some day, however—if things proceed as they have latterly—a few scholarly persons will begin to wonder why it was that Christianity suddenly died in the whole of Central Europe. They will inquire into why it was that the jewels of the Emperor whom the Pope crowned were taken from their reliquary in Aachen to adorn the person of a hoarse little man in a mustache, who might have gone down in history as a pseudo Charlie Chaplin, if—well, if the things Mr. Kolnai writes about had not existed.

There are long processes of thought subordinating God to the state, man to government, law to the billy-club, women to the warrior, and culture to pederastic goatees. This book deals with them all, in the belief that what men think is more important than what they eat—that their ideas are the master-masons of their history. It links together Chamberlain and Rosenberg, Hoelderlin and Krieck, Luther and General Goering. Not all the persons introduced fit the rôles assigned to them. Not every cackle that Mr. Kolnai registers actually shook the earth. But the reader who patiently plods through this accumulation of rubbish and pagan grandeur, of intellectual dishwater and heavy-handed threat, will have wormed his way toward the hell in which millions of people now live.

This book is by a victim. He is termed a "liberal" Catholic, I suppose, because his ancestry was Semitic and his politics ultra-democratic. There is no point to the designation, though sometimes (I admit) one sniffs a faint trace of something unfamiliar. Perhaps a dearth of exercise looking for Bolsheviks under the bed will account for it. One could wish that Mr. Kolnai were a little nearer the center. But he does seem reasonably sure of where God and man still are.

The book—there are nearly 700 pages of it—is hard reading. Much of the ideology it chronicles will strike the American reader as woeful rubbish. But the stuff is there if you want to dig for it, and Mr. Kolnai seasons all with a wit that is implacable but usually serene. It seems to me that every library in which contemporary history is taught should have copies. They will do good.

GEORGE N. SHUSTER.

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CRITICISM

The Writings of E. M. Forster, by Rose Macaulay. New York: Harcourt, Brace and Company. $2.50.

SELDOM does a writer of Miss Macaulay's caliber go to the trouble of producing a book of this type, that is, upon one in his own field and on a parity with himself. Nor does it often happen that E. M. Forsters—that is, writers of distinction rather than of prolific output and phenomonal sales—get treated to a complete and competent appraisal while they are still alive. Now and then Miss Macaulay was urged to a certain reticence by the fact that Mr. Forster is not yet dead, but she speaks her mind frankly, and fortunately no special reticences are called for. If she could not be "pious" under any circumstances, on the other hand, that wicked satire of which she is capable, was not brought into play. She admires, but with detachment and comprehension.

Yet a little surprisingly Miss Macaulay finds "Aspects of the Novel," Mr. Forster's least interesting book, even if she adds that it is, in a sense, his greatest feat. No reader will find it altogether satisfactory—and indeed no attempt is made except to open a discussion on novel-writing—but one wonders what better book on its subject Miss Macaulay can think of, or find nearly so amusing. People who have not understood Mr. Forster have sometimes said that all he did was to give instructions for the writing of his own kind of story. The truth is that all his five novels, of which the last and most important appeared in 1924, are all different from one another. The sole point they have in common is indicated by Miss Macaulay: "Mr. Forster is one of our best plot-makers; his novels always tell a story, and always a dramatic story; they are first-class theatre stuff, in which an exciting time is had by all, and are passionately readable."

This may be seen by taking another look at the early "Where Angels Fear to Tread," which concerns the marriage of a cultivated young Englishwoman to a bounderish young Italian, and in which the bounder is made in the end to seem rather more likable than his smugly respectable English relatives. Still more clearly does it appear in "A Passage to India," an amazing tour de force, if hardly all that Miss Macaulay seems to think it. That Mr. Forster does not there always get his details precisely right is of little consequence; his dexterity is prodigious, his character-drawing and dialogue flawless. But there is something rather bloodless about him that has prevented his achieving a work of the highest rank. He has all the decent instincts and most of the sound opinions, and a technique close to perfection. Only he cannot let himself go. In many ways he was like his friend Lowes Dickinson, whose biography he wrote, and so, for all his humor and psychological insight, he remains donnish in spite of his detestation of dons. Not quite a great writer, he has to remain content with being an impeccable one.

JOHN KENNETH MERTON.

The Doctor in French Drama, 1700-1775, by Christine E. Peterson. New York: Columbia University Press. $2.25.

THE HISTORY of medicine, as depicted on the stage after Molière and before Beaumarchais is illuminated by no great names that have survived. During this early eighteenth century medicine, like life, was beginning to show the new vigor that within the next generation was to burst forth in the fire of the French Revolution. Miss Peterson has explored with what seems the utmost meticulousness the plays of the period that mention the physician. The "chronology" at the end of the book mentions two hundred. More than a hundred sources are cited and there is an excellent index.

Miss Peterson has thus, in her commentary on the history of the drama offered to the most civilized nation of the time, presented a miniature history of the medecine of that day. At the dawning of it Molière had depicted Purgon, that sophomoric doctor who "sees nothing obscure in the medical art . . . and with . . . obstinate assurance . . . gives purgings and bleedings right and left and hesitates at nothing . . ." fortified by the infallible rules of his profession. These infallible rules and the vaunted supremacy of the physician who did nothing so effectively were shattered by the success of Felix in curing the fistula of Louis XIV (1687). Maréschal, the successor of Felix, in 1724, obtained from the king five professorships for surgical instruction in the College of St. Côme. Seven years later the Academy of Surgery was founded by Maréschal and La Peyronie, when John Hunter was three years old. The state of organized medicine in that time is well illustrated by the answer of La Peyronie to the protestations of the medical faculty, "A wall of separation must be erected between these two corps (medicine and surgery) so that they will have no further communication." To which the judge replied," . . . But on which side of it shall we place the sick man?"

"La Grandmère amoureuse" appeared in 1726. Miss Peterson quotes from it the plaint of Aesculapius when no apothecary, is at hand *clysterium donare,* "Does pharmacy rebel to imitate the surgeons?"

But the great minds that ornamented French medicine after the Revolution had not been born and the quarrel of the faculties resulted merely in the debasement of medicine. "In 1739 Voltaire points out the dissimilarities between the doctors whom Molière described and the society doctors of the eighteenth century: 'They were very different from those of today. They almost always went about in a robe and band and spoke in Latin. If the doctors of our day do not understand nature better, they do have a better knowledge of the world and know that the great art of the doctor is to please.' "

Boissy was the first French dramatist to put a *médicin des dames* on the boards. Éraste, in "Le Triomphe de l'ignorance" (1732) says: "Ah, good day, Madame. What a charming patient! I have never seen the like. Fever? Fever beautifies you . It gives you color—the vermilion on your cheeks would throw the most beautiful carmine into the shade. And what life it gives to your eyes! Truly, you are so beautiful in your present condition that, did I not fear the consequences, I would keep you such instead of curing you."

Then Figaro and the tumbril for society and its physicians.

EDWARD L. KEYES.

An Introduction to French Church Architecture, by Arthur Gardner. New York: The Macmillan Company. $5.00.

WITH a brief eighty-five page text, and 245 clear and clearly captioned photographs, this book gives anyone at all interested in the subject an excellent introduction to or review of the French Romanesque, Gothic and Flamboyant building. It would be a most useful book to read before going to France, because the matter is compressed to information and ideas that can be remembered, and these are enlivened by being directly associated with the photo-

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graphs which the author took. The photographs, fortunately for their use, are not "artistic" in themselves, but the straight reproduction of the churches, which serves faithfully the rather simplified history, a sort of archeological consensus of the monuments. P. B.

FICTION

Dynasty of Death, by Taylor Caldwell. New York: Charles Scribner's Sons. $2.75.

MR. TAYLOR prudently avers on his title page that the events and characters in his story are fictitious, yet the vast family munitions company with its French name cannot fail to strike a familiar note, even though the town of Windsor of Barbour and Bouchard is in Pennsylvania. It is Ernest Barbour whose deadly influence we follow through four generations. As propaganda against the secret poison of munition makers, "Dynasty of Death" is valuable. As a novel it cannot be recommended for agreeable reading. The Barbours and the Bouchards are savages; not whole-hearted simple cannibals but "subtle, expedient, suave, crafty and conscienceless" wildcats. (The adjectives in quotations are Mr. Caldwell's definition for a Jesuit.) This inherited sadism affects the author. However pastorally he commences a chapter, it closes with violence.

It is in 1837 that the Barbours migrate to Windsor, where, before another decade, Ernest's shrewdness has ousted his uncle from Barbour and Bouchard. Ernest then falls in love with Amy, the niece of the largest steel man, the aristocratic Mr. Sessions. Amy is gentle and good and one begins to pin one's faith on her enduring qualities, but, as she turns out not to be the real heiress, Ernest marries May Sessions and Amy is relegated to Martin Barbour, Ernest's idealistic younger brother. Martin, by the way, has become a Catholic and there is a most unsavory episode of a young Bouchard who kills himself when Martin marries instead of entering a monastery. Martin, resigning from the family business, devotes all his money, and Amy's too, to helping the wretched peasants whom Ernest has imported as cheap labor, and Amy is only relieved from the drudgery of their farm when Martin is killed in the Civil War and she returns to the Sessions mansion. Later she becomes Ernest's mistress. By this time Ernest is savagely rich and powerful, fomenting war and revolution in all directions; his parents die reviling him and his children dread him. He finally divorces May to marry Amy but when Amy dies, May returns and is the one sincere mourner at Ernest's world-advertised funeral. "Had Ernest Barbour saved a life," remarked one British Peer, "the papers would have given him a paragraph on a back page. If the foolish world had a prayer to be said on the passing of this man, it will be, 'Deliver us from this evil.'" But the Committee appointed by Parliament to investigate munitions was defeated by superior forces and Bouchard Sons, hand in hand with "Sazaroff," Schultz-Poiret and "Kronk" of Germany began, in 1905, to get ready for real business.

There are no purely noble reactions in Mr. Caldwell's universe. Religion is the torturing of human natures; artistic genius results in narrow selfishness and charity is inherent only in the weak. Gentle Amy lives in sin and May, the most sympathetic character, is faithful to a man she despises. Martin failed even as an army officer because "he had not learned that the whip, the boot and the spur are the only languages that the majority of

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men understand and that justice and compassion are incomprehensible." "Oh God in heaven," cries old Mrs. Barbour, "why do we have children? All we can hope for is that they won't hate us before we die but they always do. . . ."

Mr. Caldwell's style is average, but his 800 pages have not the simple sting of Butler's "The Way of All Flesh," which modern writers of chronological novels might well study.

EUPHEMIA VAN RENSSELAER WYATT.

Meek Heritage, by F. E. Sillanpää; translated by Alexander Matson. New York: Alfred A. Knopf. $2.50. Horns for Our Adornment, by Aksel Sandemose; translated by Eugene Gay-Tifft. New York: Alfred A. Knopf. $2.50.

THE tag line, "All rights reserved, including the Scandinavian," that publishers formerly printed on plays lead many readers to observe that Scandinavians must usually read books translated from the English. Now two more novels, one by a Finn and one by a Dane, have come here to attest to the fact that the Scandinavian countries *have* a new literature of their own and that they have writers other than the obvious: Ibsen, Lagerlöf, Hamsun, Strindberg, Undset.

In "Meek Heritage," F. E. Sillanpää has chosen for his protagonist Jussi Toivola, the humblest sort of peasant. Between the prelude in which we learn that Toivola was shot for being implicated in a murder during the Finnish Revolution of 1917, and the last chapter which sketches the immediate steps that led to Toivola's implication, is told the complete story of this earthy and simple-minded peasant's life. Against a grey, gloomy background of rural Finland are set the facts of Jussi's wild, unrestricted childhood, his dreary and limited horizons during youth as a poor relation, the disappointments of his religious experiences, the empty dullness of his meager farming, the heavy burden of marriage, and his failure after failure that swept him along with the revolutionists.

Mr. Sillanpää neither judges nor blames. With a fatalistic viewpoint, he simply states, in straightforward prose, the events of sixty years. To Toivola the "Finnish Nation" meant nothing. But Toivola did remember the famine during the 1860's, and he knew he suffered under the abuses of the crofter system, although he was too dull-witted to know they were "abuses." When the end finally came, he was ready, for "Death had been liberal with its mercies" and had relieved many of his family from further suffering. The author's hard and pitiless realism has given strength to this novel which should earn him a position with outstanding Scandinavian writers.

Aksel Sandemose's novel is an entirely different kind of a book. "Horns for Our Adornment" reveals itself as a literary trick with Joycean leanings. Its author, a Dane who was for years a sailor, tells the wild and imaginative story of six men on a vessel sailing from Norway. Each chapter opens and closes with unrelated incidents and reflections that are meant to give a cosmic importance to the meat of the chapter, but which really tend to confuse the narrative. The six sailors, who are coarse and bestial, act like the subjects of Freudian case histories especially in their frequent relating of their dreams and in the unrestrained drinking bouts. Steeped in sex and overly laden with obscenity, this difficult novel is hardly worth the time necessary to discover its superficial meaning. Because his style is crisp and his writing shows that he has some insight into the minds of men, it is unfortunate that Sandemose must punctuate his poetical passages with backhouse smut and degenerate characters.

A word about the translations: Alexander Matson's of "Meek Heritage" is smooth and flowing in the exposition, but unreal and without idiom in conversation; Eugene Day-Tifft's translation of "Horns for Our Adornment" is freely done with fine feeling for the allegories and poetry and with explicit detail in dialogue.

PHILIP T. HARTUNG.

PHILOSOPHY

Naturalism in American Education, by Geoffrey O'Connell, Ph.D. New York: Benziger Brothers. $2.85.

FOR ANYONE interested to know the spirit which informs modern educational institutions not attached to Christian tradition this book is required reading. Our country was originally colonized by men and attitudes. Only the attitudes survived—to be weakened or strengthened from the thoughts and achievements of succeeding generations. Dr. O'Connell shows that at the times of the Revolution the principal men of the land had already become naturalistic in outlook. Franklin and Jefferson were typical. And when the first educational schemes were put forth by Benjamin Rush, Robert Coram, James Sullivan, Noah Webster and others they reflected with great fidelity the prevailing hostility to principles honored in a past which they had come to regard as the sources of absolutism, in morals, religion and politics which were irreconcilable with a progressive society in which all eyes were fixed on a glorious future.

The nineteenth century added Spencer and Darwin to Rousseau and Voltaire as prime sources of the naturalistic conception of the world and human nature and human society. Horace Mann, Henry Bernard and Charles W. Eliot worked to translate this naturalism into educational institutions. The ideas of the new psychologists—Hall, Cabell, Angell, Titchener, Judd, Ladd, Baldwin and James—gave strength to the naturalistic movement chiefly by ushering in a view of mind which treated the soul as an unnecessary hypothesis.

After the preliminaries the author supplies a scholarly analysis of the works of Dewey, Kilpatrick, Rugg, and E. L. Thorndike. His investigation of the early periods demonstrates that the unqualified antagonism which these influential twentieth-century thinkers manifest toward supernaturalism, absolutism or morality and the like is a continuation of a philosphy which has been operative in our country throughout its history. According to this philosophy man evolved from some less perfect form of animal life. Unless God is an ideal of value there is no God. Personal immortality is a pathetic unreality. Sin means eternal action not approved by society as presently constituted. The Church is an enemy of man because of its desire to supersede reason by authority The schools should assume that education is essentially a development of original capacities in the child and not the assimilation of the child to truth. Efficient performances of the world's work is the ultimate objective of education which however must also prepare the growing mind for acceptance of a new world featured by some species of socialism.

From studies recently made Dr. O'Connell shows that today probably 50 percent of all teachers in teacher training institutions are carriers and exponents of naturalism. It is evident that these teachers of teachers are enormously influential in affecting the formation of the mind of the developing generation. The book concludes with the state-

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ment that our schools must either be restored to a philosophy of Christianity or surrendered to a philosophy of communism.

It is to be hoped that the book will be widely read. It is factual, exact, temperate and timely. It stops on the threshold of the question: how are minds of a naturalistic cast to be brought to belief in supernaturalism?

JAMES N. VAUGHAN.

The Creative I and The Divine, by Karl Schmidt. New York: The Dial Press. $2.75.

THIS philosophical essay is offered as an "introduction to a systematic philosophy" Although "God is the most fundamental concern of this philosophy," Professor Schmidt warns us (apologetically?) that it "is not scholasticism." The author follows Kant in his erroneous opinion that because early modern rationalistic proofs of God's existence are invalid all rational proofs of His existence are failures. Like most moderns, Schmidt, although he begins with a critique of knowledge, never succeeds in being critical enough. W. O'M.

The Fundamental Principles of the Metaphysic of Ethics, by Immanuel Kant; translated with an Introduction by Otto Manthey-Zorn. New York: Appleton-Century Company. $1.00.

THE STUDY of philosophy through reading original works has been made easier by such publications as this. The present work is one of a series which includes important books by Saint Augustine, Saint Thomas Aquinas, Locke and Spinoza. Professor Manthey-Zorn has produced a readable and accurate translation which compares well with the earlier Abbott version. W. O'M.

RELIGION

Saint Catherine of Siena, by Johannes Jorgensen. New York: Longmans, Green and Company. $3.50.

CATHERINE OF SIENA drew human hearts to love her with an intense devotion because she was the true spouse of "the Sweet Primal Truth"—spouse of Christ Who is Eternal Light and Eternal Love. To perverse hearts not open to the truth, but lost in the midst of themselves, she was a contradiction and seemed as darkness.

It is no mean task to make such a character live in a book. Jorgensen has made not only Catherine of Siena real to us, but also her companions, her times and her beloved Italy. Those who have had the pleasure—especially of having been a student there—will, through the author's perfect descriptions, find themselves back again tramping the long white roads to a shrine in the hills, will relive the hours in library and cathedral sacristy where the treasures of the city were courteously brought out for *gli studente forestiere;* and again enjoy one of those friendly meals to which the traveler was invited—because he was a stranger.

But what is more, through Jorgensen's grasp of history, made, may I add, more clear, by his poetic insight and his great faith, we walk in the Siena of Catherine's day with her who burned in the clarity of Divine Love, and who lived for that love with the whole of her being, as did Dominic, her Father. We are made witness of the vital Catholic social life of that time; vital indeed, in spite of the corruption in high places for which the saint offered herself in expiation. Vital, because in all fields objective truth came before mere personal opinion.

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NEXT WEEK

THE REVOLT AGAINST GOD, by E. I. Watkin, tells with blasting directness what is true. The eloquence and power of this summary, and its shattering logic, makes it an altogether different and deeper criticism than the surface critiques of contemporary society which are in themselves an indictment against this era. This leading English philosopher and writer penetrates so certainly beneath the appalling symptoms, that the source and means for regeneration inevitably are stated, explicitly and implicitly, in this objective and moving contribution. . . . DIVIDED IRELAND, by F. A. Hermens, examines the impediments to Irish unity and how they have come and how they are. The controversies of Ireland are in part paradoxes and adding the historical dimension, without losing sight of the contemporary, makes many of them freshly clear. There is the new current in present Irish history which deserves examination too: the relative peaceableness of relations with England in the South as in the North. . . . DYNAMITE IN ALABAMA, by Harry Sylvester, portrays one of the small, but most promising efforts to solve the nation's No. 1 Economic Problem. Father Terminiello's work with his neighbors in Alabama, poor and White and Black, is no ordinary work of uplift. In one of the least Catholic parts of the country, advances one of the most Catholic works of integrated Catholic activity, extending through the whole human range and overlooking few of the challenges of present American and Southern society. . . . PIGS AND CREAM, by Tad Eckam, examines an operating cooperative set-up in Wisconsin. We know the theories of cooperation, ideal and practical. Here there is an honest and sympathetically sceptical examination into one of the domestic strongholds of historical American cooperation. How near together are the ideal and the practical? Are the ideal and the practise broad enough and creative enough at their base at the genuine American grass roots?

Catherine who lived and died for the unity of Christendom was one of the greatest personalities who has ever lived. "Unless the grain of wheat die. . . . "

The book is divided according to Catherine's spiritual growth: her hidden self-imposed preparation in her cell; the apostolate amongst the poor and sick of Siena and the gathering together of the "family"; then the great oblation for the Spouse, the Church, in Avignon and in Rome.

"All passes." Everything is finite. Then how can humanity find perfection? Only in the Divine Perfection of the personality of Christ, within the body of Holy Church. In her book, "The Dialogue," we read that the Eternal Father said to Catherine; "I am He Who is, thou art she who is not." It is not the least of this book's merits that in it we find a clear exposition of the spiritual teaching of her whom the Church has styled Doctor of Mystical Theology. Indeed it should gladden all to read this tribute of a great genius to a great saint.

SISTER MARY OF THE COMPASSION.

The Golden Book of Eastern Saints, by Donald Attwater. Milwaukee: Bruce Publishing Company. $2.25.

CATHOLICS who know little of the great Eastern saints of the Universal Church will welcome this new book by Mr. Attwater. Herein are given the stories of many saints whose lives reflect, as do our own Western saints, a profound sanctity, love of God add heroic virtue. Except for four or five of the earlier saints, the "Latin" Catholic will find most of these saints strangers in name and in deeds. To make their acquaintance is one way to understand the history of the Eastern Churches, a subject so sadly neglected by most of the clergy and laity of the Western Church in spite of papal pronouncements urging charity and understanding to these, our Eastern brethren.

From many thousands of Eastern saints, Mr. Attwater has selected the outstanding figures of many ages and many countries, and draws pictures of enviable sanctity and virtue. The author must be complimented on his able presentation of the lives of these little-known saints. The greath growth of interest in the Eastern Churches during the past few years has been in great part due to Mr. Attwater's concise and lucid books explaining Oriental faith and practise. The lives of these Russian, Greek, Armenian, Syrian and Ethiopian saints, all members of the Mystical Body, are well told in a book of great inspiration. ROBERT L. CUTLER.

The Lives of the Saints; originally compiled by the Rev. Alban Butler; now edited, revised, and copiously supplemented by Herbert Thurston, S.J., and Donald Attwater. Vol. XI, November. New York: P. J. Kenedy and Sons. $2.75.

THIS eleventh volume of the revised "Lives of the Saints" is, like its predecessors, a valuable addition to "standard" works. These very short lives of the saints of the calendar are contemporary in style, critical of sources with balance and appreciation, and everywhere devout and reverent. The excellent essay for the first day of the month, All Saints, explains the honor and devotion of the saints in a manner and with the traditional thoughts which show the value of such a work as this, morally and "religiously"—and plain interestingly. In the Preface, Father Thurston justly tells his reader, "if the phrase may be admitted in such a connection," that "the hagiography of the month of November offers the reader an exceptionally varied and interesting program." P. B.

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The Inner Forum

THE LITURGICAL ARTS SOCIETY, which publishes the quarterly *Liturgical Arts,* has just announced the beginning of the first season of its New York Schola Cantorum. This schola is made up of a group of about twenty laymen from all walks of life—architects, lawyers, university instructors, business men, decorators, iron workers and other craftsmen—and from all parts of the metropolitan area. They meet every Monday evening (except during the summer) for rehearsal and dinner. From time to time the schola has included members of the clergy, and almost every Monday it has as a dinner guest some distinguished visitor to the city.

The primary purpose of the schola is to sing the liturgy in church and to use for this only the official music of the Church—plain song. This deliberate restriction of repertory was also instituted to make possible the admission to membership of anyone desiring to participate, regardless of his musical training or the excellence of his voice. Thus the schola sings, by invitation, in a variety of different churches, as a Liturgical Choir, taking its proper place with the other ministers participating. It represents what might be described as part of the lay liturgical apostolate; it is not an antiquarian club. During the past four seasons the schola has sung a great number of different services, among them both Sunday and feast-day Vespers, Benediction, Masses for the dead, the Mass and opening of the Forty Hours, the Mass and procession for Candlemas, the Mass of the Presanctified for Good Friday. Last year the schola sang four largely attended Vespers with the choir of the Pius X School of Liturgical Music, the latter taking the part of the people and the congregation being urged to participate in the singing.

This year the first service sung will take place in New Haven, at the dedication (September 25) of the new Yale Catholic Chapel. Another series of public Vespers is planned for a number of different New York churches, again in collaboration with the Pius X choir, and it is hoped that the schola can undertake the entire Good Friday liturgy.

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